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CONTENTS.

MEETINGS :—
Provincial Assembly of London and the South-Eastern Counties 649
Unitarian Home Missionary College ... 653
CORRESPONDENCE :—
Immortality 653
Vegetarianism 653
ARTICLES :—
The Church of the Future—its Name ... 652
The Young Pilgrim's Progress 654
The Field at Eventide 655
Our Programme: a Minister's Letter to his People 660
THE CHILDREN'S COLUMN 655
LEADERS :—
The Fellowship of Churches 656
The Best Words of the Church Congress ... 656
LITERATURE :—
Recent Books on the Religion of Israel ... 658
NEWS FROM THE CHURCHES 661
ADVERTISEMENTS 662

THE PROVINCIAL ASSEMBLY OF LONDON AND THE SOUTH-EASTERN COUNTIES.

THE annual meeting of the Assembly was held on Tuesday in the Adrian-street Church at Dover, and there was a large attendance of delegates and friends. Among those present were Mr. George W. Chitty (President), Rev. T. E. M. Edwards (Minister-at-Large), Mr. Walter Baily (Treasurer), Mr. I. S. Lister (Auditor), Rev. F. Allen (Secretary), Lady Wilson, Mrs. Alfred Lawrence, Miss Florence Hill, Miss Burkitt, Mrs. Suffield, Mrs. Blake Odgers, Mrs. H. Rutt, Mrs. Edwin Ellis, the Revs. T. W. Freckelton, S. Farrington, Dr. Drummond, H. Rylett, A. J. Marchant, F. K. Freeston, R. Spears, G. D. Hicks, A. Farquharson, J. E. Stronge, W. C. Pope, H. Rawlings, G. Carter, W. G. Tarrant, L. J. Jones, W. G. Cadman, B. K. Gray, E. A. Voysey, J. A. Brinkworth, R. C. Dendy, M. Godfrey, S. Burrows, F. Taylor, H. Clarke, A. Hood, S. G. Preston, J. J. Marten, T. A. Gorton, F. H. Jones, C. A. Greaves, W. C. Bowie, V. D. Davis, Dr. Blake Odgers, Messrs. Edwin Ellis, J. Ellis Mace, Howard Young, S. S. Tayler, A. H. Biggs, C. Fenton, J. W. Brown, Hahnemann Epps, A. C. Harwood, J. S. Toye, and Lucking Tavener. Lunch and tea were provided at the Hôtel Métropole, and the heartiest hospitality was offered by the Dover friends.

At half-past eleven the religious service was held, conducted by the Rev. SILAS FARRINGTON. The body of the old chapel (which was bright with harvest decorations) was well filled. Of the sermon, which was preached by the Rev. T. W. FRECKELTON, we give below an imperfect abstract; but we are glad to know that in response to a subsequent vote of the Assembly, it is to be printed and published, so that a wider circle may have the benefit of what was felt by many hearers to be a strong and inspiring utterance.

THE SERMON.

Taking for his text the words "I reckon not myself to have attained," Mr. Freckelton dealt with the subject of *Religious Progress*. Religion, he said, might be conceived of in three aspects: (1.) The relation of the individual human soul with the great, inscrutable, absolute Power we call God; a relation of dependence, of responsibility, of dutiful obedience to the highest that is seen, as to the law of God, and a sense of intercourse and intimate communion with God. (2.) The way in which this relation, upon its various planes, is realised in the human consciousness, apprehended by the intellect, taken hold of by the emotions—that is, our thought of it, what we call our philosophy of it, our opinions and beliefs respecting it, and our feelings in regard to it. And (3.) that aspect of it which relates to character, to the moral value of conduct, to rising elevation of motive, and the fuller consecration of life. Something of what he would say would concern itself with each of these, but it was of the second of these aspects of religious progress of which he would especially speak—the progress of the philosophy of religion. He wished to focus attention on that ceaseless expansion of thought, that evolution of philosophy, which is ever at once the prophetic spirit and the on-marching activity of religion itself.

They should not close their eyes to hopeful changes that were taking place, the closer adhesion among Nonconformists under the banner of "Evangelicalism," the more generous and rationalist spirit in the criticism and teaching of the advanced sections of the Anglican and Presbyterian Churches, the way in which opinion was subordinated to ethical conduct and reverent sincerity, and the widening of the horizon of religious brotherhood beyond the Christian boundaries, resulting from the study of comparative religion and the fuller recognition that wherever and under whatever name men reverenced the Supreme Power and worked righteousness they were accepted of God. Yet they could not but see that there were still deep lines of cleavage between the Churches, in fraternity and fellowship, in doctrine and ritual, and about the most sacred things. There was still defective charity, very imperfect sympathy, and much antagonism and irritation of spirit, which alike denied the Fatherhood of God and the brotherhood of men.

Considered as outside all the various organisations or irregularly tolerated within them, and itself not at all or very loosely organised, scattered throughout all the Churches and the unchurched people, was a great floating body, perhaps equal in bulk to any organised Church, of advanced and more or less freethinkers and freethought, the vanguard of progressive religious philosophy, to which they also claimed to belong. What they were thinking to-day the majority of intellectual people in all Churches would be thinking fifty years hence, so that the attitude and spirit in which they faced their responsibilities, and were faithful to their duties, concerned very much the religious progress of the future.

That future would bring to men greater simplicity of ideas, a much fuller and more general consensus of opinions and beliefs, much more clearness of statement, fuller dependence on the human rational faculties, more reliable certitude about many problems now dark and intricate, greater unity of thought and philosophic conception leading to completed unity of feeling, sympathy, and fellowship. Such a movement he felt to be inevitable, to be expected, and to be striven after. And it was in the main the attitude of their own people, and if they must confess that they had but imperfectly realised so great an ideal, yet they might thank God and press forward, not reckoning themselves to have attained.

Such a spirit was, however, far from being universal. There were exceptions even among the Churches, and in the case of individuals, who yet claimed to be free. There was an uneasy feeling that some of them had gone far enough, if not already too far, in rationalising and philosophising tendencies; and those who had that feeling were disposed, not merely to make a stand at the foremost point attained, but to hark back and make more or less common cause with the so-called Christo-central theories, and kindred ideas of the more advanced Evangelical churches, or at least to test all modern religious free thought by the standard of Channing, Belsham, and Priestley. Of course, as that tendency affected individuals there was no more to be said. Each man must stand or fall by his own conscience and be allowed freedom in all charity, not only without intolerance, but without insulting and impertinent tolerance. The protest arose where it was wished to lay down limitations for other people, for the Churches generally, or the whole body of free congregations and the ministers devoted to their service.

Having referred to the need of forbearance and good feeling on the part of those who differed, and the difficulties felt by some as to the ultimate results of complete freedom, the preacher pointed out that what they gave up was not given up for the sake of denial, but because some better

truth had taken its place. The things that remained were the greatest things, and the best of them were not the less likely to remain for what had been taken away.

For himself he stood for free and unfettered progress of religious philosophy, and where it might lead or what it might take away or require him to give up, were quite secondary questions. The day was sufficient to itself, his trust was in God and he went right on what seemed to be His way, "in scorn of consequence." He believed in God and His living connection with the soul of man, in the growth of the thought of God and the progress of the world in all highest things.

No sane man, however many or few the things he honestly believed, ever went poking about among them to find out and decide which he would let go or deny next. A sensible, reverent man let nothing go until he must, that is, until it went of itself, and even then not with a light heart. When a man once began to speculate which of his cherished beliefs he would let go next, he had already ceased to believe in all that presented themselves for selection and had severed the link between them and his best life, just as a man had ceased to believe in any theological formula when he studiously began to pack the old words with new meanings that he might escape the inconveniences of heresy. But that was a different case from that of a man who had lost hold on some idea and found that he must now consider how it affected the rest, and the coherency and consistency of his religious thinking.

The lines of past and present contained in themselves both the impulsions and the compulsions of progress. The blurred lines of the Reformation and early Puritan struggles really meant and led to the broad evangelicalism of to-day. The whole of the higher criticism of sacred books, and all that was religiously rationalistic lay in the affirmation of the right of private judgment and the validity of the personal reason to the individual man.

There was no real and lasting progress in passing from one set of authoritative dogmatic opinions to another. The air might be a little clearer, but the horizon would not be extended. There must be conversion from an authoritative method of thought to one of freedom, of boundless trust in the human faculties and unchartered range over the illimitable sphere of truth. The one could move consistently and easily only within the limits of his authority, the other was always God's free man in pursuit of truth and righteousness.

The true factors of religious progress were not simply theological change as such. Theological change did not cause progress to be made, but was a consequence of progress having been made. The main factors of religious progress were:—(1.) The entirely free method of thinking, which took truth only for its authority; (2.) The continuous advance of the intellect into the realms of fact and order; (3.) The constant widening and clearing of our conception of the Infinite; (4.) The unfolding of the human soul itself and the growing co-ordination of the soul with God; (5.) All these ministered to by the religious spirit.

The essence of that spirit was idealism. Was not that religion—to aspire after the absolute, to seek the true, to love the right, to unfalteringly pursue the good? Those things essential to religion were not opinions, ideas to be changed, but things that made change; they made the state of the religious soul. They would compel a truer thought of God, even the harmonising of all the dark and terrible things in the world with the thought of His goodness. They had not yet a complete philosophy of those things, but they would have to get it. They would have to so broaden their thought of God that it would cover all the order of the universe and all the disorder too. Out of the depths they could cry to Him, and all the more would they bless Him when they had emerged into clearer light.

The prospect of progress was boundless. They could never comprehend God, but it was an insult to ask a religious man whether he was next going to give up belief in God. So with the soul of man there was boundless scope for progress. The soul would become more and more self-revealing and more and more uncover its own sonship with God.

The progress of religion was the progress of the intuitions. Only in that way could fuller light come. He could not think of a truly religious progressive growth having any other issue than to bring life and immortality more fully into light. Having further referred to the great question of the humanity of Jesus, the sermon concluded with glowing words as to the infinite progress of the life with God.

BUSINESS MEETING.

At three o'clock the business meeting was held, Mr. G. W. Chitty, President, in the chair. The roll having been called by the secretary, the new congregations of Southend and Walthamstow were admitted to the Assembly, and the Rev. V. D. Davis as an individual member. The Rev. T. W. Freckelton, as preacher for the day, became, by virtue of that office, a member, and Lady Wilson, as secretary of the Postal Mission, was elected a member.

On the motion of the Rev. W. G. Tarrant, it was agreed that the sermon preached by the Rev. T. W. Freckelton should, with his permission, be printed and circulated among the churches of the Province.

On the motion of the Rev. F. K. Freeston, seconded by Mr. Alfred Comport, Mr. George W. Chitty was re-elected president. The other officers were also re-appointed. On the Committee, Lady Wilson, Mrs. Alfred Lawrence, the Rev. G. D. Hicks, and Mr. Howard Young took the places of the four members retiring by rotation. The Postal Mission Committee and the representatives of the South-Eastern Sunday School Union were also appointed.

The President then introduced the discussion on the Advisory Committee question. He referred to the appointment of a special Committee at the last meeting of the Assembly to consider the matter, and their unanimous report, which had been printed and previously circulated, in favour of the appointment of an Advisory Committee, and the by-laws suggested for its working.

The Rev. Dr. Drummond proposed, "That it is desirable that an Advisory Committee should be appointed." It was of great importance, he said, to have such a recognised body, to whom unknown men seeking admission into the ministry could apply and submit their credentials. Such a body could make more effective inquiries than a private individual, and had in the past rendered good service in barring the way to undesirable candidates. There had been difficulty in the past over the theological question, but it was distinctly provided in the suggested by-laws that there should be no inquiry into the theological opinions of candidates. It was not that anyone supposed that theological opinion was a matter of small importance. It was a very serious matter as between minister and congregation. There were certainly some lines beyond which minister and congregation could not diverge without mutual loss and ultimate destruction of the value of the connection. But their congregations had always endeavoured to keep the theological position as open as possible, and thus without friction and with full recognition they had a large variety of theological belief. Other Churches also had it, but not without friction; it was not part of their policy but in spite of it. With themselves it was a traditional habit, and they found that with such openness they had a true spiritual unity of worship and of work. A congregation must satisfy itself in whatever way seemed best, as to whether a candidate's teaching would meet their needs, either by direct questioning, or by asking him to preach for a time. There was no secret, and the matter would be plain to all. But there was serious objection to placing such questions in the hands of a separate Advisory Committee. The first objection was that the standard with a Committtee would be one, while with congregations it might be as various as the congregations themselves. The congregations must judge for themselves of their own needs. There was a great difference in congregations. Some would seize upon the spiritual good in spite of great divergence of theological belief, others could not. And there was a great variety also among men. One may always be harping on divergencies, another having made his position quite clear, may dwell rather on essential spiritual truths, feeling the divergencies to be subordinate. If an Advisory Committee were empowered to take up questions of this kind, they would become an authority for admitting or excluding from the ministry on grounds of doctrine, which would be entirely contrary to their traditions. The Committee would almost inevitably be forced to lay down rules, to draw up test questions, and these would virtually constitute a creed binding on all the Churches. Such questions must be left to the congregations themselves; but that being clearly stipulated, he felt that an Advisory Committee was needed and should be appointed.

The Rev. F. H. Jones seconded the resolution.

Mr. S. S. Tayler objected on principle to the Assembly undertaking such responsibility in the matter of inquiry into the character of ministers, and thought it should be left to the congregations themselves.

Mr. Charles Fenton opposed on the ground that if a Committee were appointed a previous scandal would be repeated, and it would be impossible to prevent the Committee from making inquisition into the theological opinions of applicants.

Mr. F. Lawson Dodd opposed, on the ground that it was impossible for such a

Committee to make satisfactory inquiries into the character of ministers, and it was not desirable that they should do so.

Mr. Edwin Ellis pointed out that the first Advisory Committee had been a Committee simply to advise congregations.

The Rev. B. Kirkman Gray supported the resolution, as one who had benefited by the services of the Committee. The necessity for it lay in the peculiar position of their ministry, which was largely recruited from other bodies. It was a great advantage to a minister, coming as an entire stranger and desiring admission, to have such a Committee to appeal to, and to submit his credentials, so that once for all inquiry might be made. In any case the transition to a fresh connection was not easy, but it was rendered easier by the existence of such a recognised body.

After a question from Lady Wilson, it was made clear that the present vote was simply as to the desirability of appointing such a Committee, and that the by-laws would be afterwards considered.

The Rev. R. Spears thought that there would be a large majority in favour of such a Committee, and from long experience he knew it was useful.

Dr. Blake Odgers, referring to a remark of Mr. Tayler's as to the difficulty of maintaining the secrecy of confidential inquiries, pointed out that during five years' experience of the working of the previous Committee that difficulty had not been experienced, unfit men had been kept out of the ministry, and good and useful work had been done.

After a first show of hands on the vote the Chairman appointed tellers, and the result was declared: 57 for the resolution, 26 against.

Dr. Drummond then moved the first of the suggested by-laws, but, the afternoon being far advanced, the Rev. H. Rylett moved the previous question, which was ultimately withdrawn in favour of an amendment by Mr. Walter Baily, that the matter be adjourned for consideration by a meeting to be called by the Committee in London. This was carried without dissentient.

An invitation to the Assembly to meet next year at Wandsworth was given by Mr. C. Fenton and, on the motion of Mr. S. S. Tayler, unanimously accepted.

The Rev. S. Farrington was appointed preacher for next year, and the Rev. F. K. Freeston supporter.

The President then offered a welcome to representatives of other bodies—the Rev. W. Copeland Bowie (B. and F.U.A), Mr. S. S. Tayler (L.D.U.S.), the Revs. C. A. Hoddinott and J. A. Brinkworth (Gen. Baptist Assembly), Mr. Ion Pritchard (S.S.A.), and Miss Florence Hill (Central Postal Mission).

The Reports of the Committee, the Minister-at-Large, the Postal Mission, and the Sunday School Union, which had been previously circulated, were taken as read, the President expressing a hope that they would be read.

The Report of the Committee dwelt with satisfaction on the experience of the nine years' work of the Assembly and especially on the value of the services of the Rev. T. E. M. Edwards as minister-at-large. The country congregations of the Province were widely scattered, but they had been strengthened and encouraged, while much still remained to be done in that direction. The Committee regretted that they were unable to continue financial support to the congregation at Ramsgate, but trusted that with lay help services would be continued. Satisfactory progress was reported at Woolwich (Plumstead) and also at Walthamstow and Southend—new movements due to the energy of the Rev. R. Spears and his friends. The opening of the Battle Chapel as Mountjoy Hall, through the generosity of Miss Taggart, to be used as a village institute, with liberty to hold services, and of an institute built and given by Mr. Alfred Comport at Northiam, the re-opening of Stamford-street Chapel amalgamated with Blackfriars Mission, and the successful Woodgreen Bazaar were also recorded.

Various changes in the ministerial roll were noted, and special reference was made to the loss sustained by the deaths of the Revs. A. H. Wilson and Thomas Timmins, and of Messrs. Walter C. Clennell, William Tate, and Charles Hind, J.P.

The balance-sheet showed the receipt of £137 18s. in annual subscriptions, and £152 2s. 1d. in collections and donations, while £151 17s. 6d. was received from the B. and F.U.A. towards grants to churches in the Province, and £226 4s. 10d. was expended in aid of congregations. There remained a balance of £39 16s. 11d. in hand.

At the conclusion of the meeting the Rev. F. K Freeston made an appeal to the members of the Assembly that they should use every effort to secure ampler financial support for their work, and make it self-supporting. He suggested that this matter should receive the Committee's consideration.

EVENING MEETING.

At half-past seven a public meeting was held in the chapel, in connection with the meeting of the Assembly. Though a considerable number of ministers and delegates had been obliged to return by an early train, there was a good attendance, the chair being taken by the Rev. J. Page Hopps.

The Chairman, after an opening hymn, explained that although not a member of the Assembly, he had felt that he could not refuse the persistent invitations of his friend Mr. Burrows to occupy that chair. The reason why he seemed to have dropped out of Unitarian and Free Christian meetings was partly that he felt he had served his time on those lines, and he had bits of work of his own, which claimed his time and strength. He had a growing shrinking from the mechanism and control of religious organisations. They might not intend the mischief, but with the freest the danger of the growth of authority was very great. His interest in doctrine merely as doctrine was rather declining. There were vital matters affecting humanity which put dogma into the shade. If they put dogma in the front they were on the wrong track. It was a thousand times more important that a man should be a good workman than that he should be a good churchman, and that we should have a right feeling about war than a right view about the Atonement. He quoted a striking passage from Lawrence Oliphant, comparing Christ's Christianity with the world's, showing how from the first children in school were taught the lessons of competition, ambition, and greed, and pleaded for more earnest grappling with the real questions of life in the spirit of Christ.

The Rev. W. Copeland Bowie, referring first to work among the poor, said that there were men and women belonging to what are called the wealthy classes who gave of their thought, and time, and means with an unselfishness and devotion to the public good, which might well call forth the admiration of every worker in London. It did not decide a man's usefulness to the community what class he happened to be born into, but the spirit in which he made use of his opportunities. Human life and thought were very complex things, and none of their theories would fit every case. There was so much in life, and such differences among men. Each case that they tried to help must be considered in itself if they would find the needed remedy. And so with religious doctrines. People were in different stages. What would be futile to one might be a very salvation to another. They no longer troubled over particular texts, but there were earnest and sincere people to whom they were questions of life and death, the only religious questions that touched them. Others there were who found their way smoothed by ceremonial. All such they must treat not merely with tolerance, as their preacher had said that morning, but with the profoundest sympathy and brotherly feeling. So long as people were sincere no scorn should be cast on them. But there was a great deal of insincerity, and against that they must declare. It was a time of serious unrest in regard to questions of religion, there was upheaval inside and outside the Church. Some said the only safe way was to go back to the standpoint of their fathers and hold fast to that. Others said the whole discussion was vain, they must turn from it and attend to practical matters. But for themselves they refused to accept either of those advisers as good. They urged it as a duty to themselves, to their neighbours, and to God, to deny all error and superstition, but to cherish and love all that remained of truth, and righteousness, and good. They must not be afraid, or go timidly about the truth, but welcome it with open arms. Most of them were Unitarians, but simply because Unitarianism stood for the widest, truest conceptions of religion they could find, and left the door open for any higher truth and holier aspirations that might come. One of the best cures for pessimism was a little hard work. It was very cheering to notice that those who were in closest touch with the most terrible problems and worked the hardest were, as a rule, the most cheerful, and believed most in the ultimate triumph of the good. It was so in connection with churches and all societies. Those who had their heart in the work and their hands at it were not heard complaining. They must simply go on with the work they had got to do, not wasting time and energy over mere trivialities of discussion, and the future would be shaped by wiser hands and in a better way than they could yet imagine.

The Rev. G. D. Hicks, at the opening of his speech, quoted from an article by Mr. G. H. Perris in a recent number of the *Ethical World* on "The Unitarian Dilemma," pointing out how twenty years ago the prospect in front of our churches seemed much more bright and promising than it was to-day. At that time the work of clearing the ground was being very vigorously carried on, distinguished scholars and historians had thrown themselves into it, and men of science had begun to speak and write in a language that could be understood of the people. But the negative onslaught on the old orthodoxy had not done what was expected, it had directed orthodoxy into another channel, and had not induced many people to throw in their lot with

them. The reason of this was partly that their rationalism had not been thorough-going, having no confidence in itself. Underlying its destructive work was a confession of impotence in construction. What scientific agnosticism gave with one hand it took away with the other, having nothing to put in the place of what it destroyed. The whole tendency of that agnostic movement had been to strengthen and confirm the orthodox movement. The revival of neo-Catholicism might be traced to it, for a sceptical age was a credulous age. Newman, for instance, was a sceptic as to the basis of religious certitude, and took refuge in an infallible Church, and that was the position of most of the neo-Catholics. For themselves, they had made use of all the negative part of the agnostic movement; but the angels' message to Faust was, "In thine own soul build it up again." To that they had not attended. If Dr. Martineau's great books had been published earlier the result might have been different, but as it was, too many of them had been ready to give way to the agnosticism of the time. The work they might have done years ago was now being done by others. In every University there were such teachers, and the true grounds of spiritual and moral reality were being established. The materials for a spiritual religion were lying at their feet. Were they prepared to take up the results and work them into a constructive, positive, spiritual system of theology? If they did not do so, their days were numbered. People were tired of the old questions of controversial theology, and were resolved to get at deep and fundamental things.

The Rev. F. K. Freeston, taking up a phrase of the Chairman's, spoke of the position of a "sound Churchman." What was the right Church theory, he said, was a question now prominent in men's minds. There were the theories of Rome and the High Anglicans, of the Evangelicals and of the Free Churches, which dared not yet be Free, but had to define their freedom, and place it where it was before, on a dogmatic basis; and then there was the theory of their Churches which were Free not only in name, but in constitution and in reality. They ought to take more interest in the position of their Churches, for the forces at work in them which made them non-subscribers were living forces which would sway the future. The Assembly ought to take more to heart that bottom fact, which, simple as it was, had yet in its keeping the only solution of some of the problems looming largest in the future. They had the true foundations, but were they building on them? They were interested in their personal beliefs, in their Unitarianism, but they must also care for the principles of sound Church-manship, and realise the value of the Church as an institution. The aim of the Churches was to quicken religious life. They wanted fellowship, the strong helping the weak, and the weak feeling that they had the support of a larger body. The ultimate ideal was of the Church Catholic, a Church in which differences of belief were no longer a barrier between soul and soul, and in that union they felt that they were all concerned with God alone. They must meet on broad spiritual grounds, as children of one Father, and as brethren. Let them be resolute, persevering, accurate in their religious thought, feeling that theology demanded the best brain power they could give to it; but let them also remember that in the fellowship of their Free Churches there was one goal for all and one "far off divine event," and not let any sectarian ambition interfere with their grand catholic ideal.

Mr. F. Lawson Dodd, in the short time that remained, gave a brief but eloquent address on what was demanded of the genuine Christian at the present time. The great need, he said, was to give up something for one's religion. Most people thought it was money they should give up, but it was really the giving up of more time and personal effort that was the Christian's duty. Time was needed for spiritual work—but not simply for the thinking over of the deep problems of life, with that must be coupled work for the community. He pleaded for the Christian citizen, the man to come forward and fling himself heartily into work for the common cause. Christianity went to the heart of things, there was no mere patching up; with the individual, making a new man, and so with the State, creating new and sounder life. This was the great call of duty at the present day: that the sorrows and needs of others should be theirs, that they should feel with their brethren, and not rest until their wrongs were righted and their needs relieved. Then they would have genuine religion.

The Chairman proposed a vote of thanks to the speakers, and on behalf of the Assembly special thanks to the Dover congregation and those who had done so much for the pleasure and success of their meetings. This was carried by acclamation, and the meeting closed with a hymn and final benediction.

THE CHURCH OF THE FUTURE—ITS NAME.

Under this heading the Rev. Charles Strong, D.D., of the Australian Church, Melbourne, discusses in the *Australian Herald* for August the question of the name by which liberal churches should be called. His thoughts on this subject are worthy of our serious consideration, and we are therefore glad to reprint the greater part of his article.

After a brief introduction, Dr. Strong writes as follows:—

There are many "liberal" Christians who strongly advocate the use of the word "Unitarian" as best describing the attitude of liberal Christianity.

It is very natural that members of the Unitarian Church should prefer to retain this name, or rather nick-name—for it was originally, we believe, given as a nick-name. To depart from this name seems to them like hauling down a flag under which some brave fighting has been done. But even among Unitarians there is a division of opinion on this point.

The argument against such a designation is that it is a *theological* term, whereas the Church of the future, it is held, will not make one theology an essential bond of fellowship, but will recognise the compatibility of many theologies with Christian religion. Religion, in short, not theology, will be its watchword.

The word "Unitarian" suggests to many, antagonism and sectarianism, not catholicism, and it does not adequately express the distinguishing feature of Christian love, humanity and freedom, or the wide functions of that ideal Church which floats before the minds and glows in the hearts of so many in this nineteenth century.

Moreover, to some minds at least, "Unitarian" does not express even the theological position of modern theologians who have drunk of the streams of modern philosophy and poetry with their *immanent* God in all and through all, Biblical criticism, and the grand "historical method" which has revolutionised the theology of *all* the Churches. They feel that Trinitarianism has not been altogether wrong, and that there is that in the "orthodox" churches which is not to be lightly discarded.

It may be still further urged that a liberal Church must include people at different stages of evolution, and that if they are forced either to declare themselves "Unitarian" (a word which has no authoritative definition), or be as they were, they prefer to be as they were.

For our own part, we do not think that the Church of the future will call itself "Unitarian," and we feel that the name is a source of weakness to the liberal movement, failing, as it does, to express the deep religious and humanitarian enthusiasm of some of the finest men even in the Unitarian Church, such as Martineau, Emerson, Stopford Brooke, and many others. "Unitarian" seems rather to hide their beautiful light under a bushel.

We quite understand that there may be grave difficulties in the way of Unitarians altering the name; but are there not as grave practical difficulties in the way of retaining it? We owe much to them. Might we not owe still more if they would help to pave the way to a Universal Church?

We do not think the Church of the future should even call itself "Protestant"; for, in truth, liberal Christianity is no longer the Protestantism of Luther, Calvin, or Knox, though developed out of that Protestantism.

Why should not we, then, fall back on the good old word "Catholic"? "The Free Catholic Church" would embrace all, while its "functions," as Martineau (we think) has said—its practical aims—might be defined without involving a dogmatic statement of theology. Individual Churches could still retain their special names, and certainly their special forms of ritual, and even of church-government, as branches in the larger organisation. We cannot expect old Unitarian Churches to forego their name. But neither can we expect other Churches to forego *their* distinctive titles and adopt another's. This would be like hauling down *their* flag. The only way out of the difficulty seems to be the adoption of some name that will embrace all.

The whole question is one demanding the serious thought of all who have at heart the cause of real evangelical religion and liberty, and that Church of the future of which catholic souls to-day are dreaming.

Note.—The letter from the Rev. J. Kennedy in The Inquirer of last week should have been headed not "The Triennial Conference," but "The Association of Irish Non-Subscribing Presbyterian and Other Free Christians." That is the Association referred to in the first paragraph of Mr. Kennedy's letter.

UNITARIAN HOME MISSIONARY COLLEGE.

To mark the opening of the Session 1898–99, the Principal, the Rev. Alexander Gordon, M.A., delivered an address on "The Place of Belsham in the Unitarian Movement," at the Memorial Hall, Manchester, last Wednesday afternoon. The chair was taken by Mr. W. H. Talbot, the Vice-Chairman of the College Committee. There was a very good attendance of friends. Mr. Gordon said in the course of his able address that the father of Belsham was a Congregational minister. His mother's attitude of mind may be gauged by the fact that she told him not to take his politics from Junius or his religion from Priestley. Up to the age of thirty-seven he ascribed to our Lord every Divine attribute except self-existence. He accepted the Trinity on those terms, and though in religion he was strongly Evangelical, yet in theology he was Nonconformist. In the last year of his studentship he filled the place of classical tutor, and afterwards became tutor in logic and metaphysics. From the age of thirty-two to forty he was head of the academy and pastor of a congregation at Daventry. As divinity tutor he improved upon the established methods. He made his treatment definitely biblical. Under each head he collected texts of scripture bearing upon it, and followed with his own critique. He soon found he was no longer a Trinitarian. Each year the anti-Socinian passages became fewer in number in his lectures, and before 1773 the residuum had got to zero. His realisation of his true position came to him all at once. He sent in his resignation. He had spoken of his congregation as having temper and spirit enough to strike any minister with terror; but there was evidently affection in the relationship, for they wished him to remain their pastor after his resignation of the academy. His friends wanted him to go to Warrington; but his estimate of the place was not very high. He at once received an invitation to become tutor at the new college, Hackney, which he accepted. It was a liberty hall. One Sunday one of the students suggested a Republican supper at which Paine was to be invited. This was before the "Age of Reason." Paine was pleased; he told them of a club at Sheffield which had a membership of 1,500 Republicans, chiefly manufacturers. The Birmingham Riots followed the circulation of an inflammatory handbill, the work of a Hackney College student. Belsham found his students had lost faith in Christianity, and the institution was closed in 1796. He declined the invitation to become the successor of Barnes at Manchester College, though he had some indirect influence upon that College through the fact that Charles Wellbeloved was for two years a student of his at Hackney. Twelve years Belsham was minister at Gravel Pit, and was happy in his work. We ignore the limits under which he calls himself a Unitarian. In 1791 he drew up the preamble of the Unitarian Society so as to shut out Arians. He said a consistent Arian ought to worship Christ. He proposed to attach the name Unitarian to individuals and to propagandist institutions; but not to theological bodies. In 1817 he refused to support a Unitarian Association for the maintenance of civil rights, alleging that their rights were the same as the rest of Nonconformists'. Religion is a personal thing, and the pursuit of truth must be without restraint. In 1806 he objected to the Unitarian Fund. His feelings were against popular movements. He was, however, eventually converted, and declared that Unitarianism was a religion for the common people. Himself identified with the aristocracy of Unitarianism, he had a harmonising influence towards securing mutual regard and respect. Belsham was blind to the advantages of denominational organisation, having been brought up an Independent, and knowing no authority save that of the congregation. He thought truth and liberty were opposed by institutions. His posthumous fame is that of a controversialist; he took up the cause of Priestley in exile. His items of doctrime were few, but firmly held. Yet he was an inquirer and critic to the last. Unitarians stuck fast in Genesis until 1821, and Belsham pulled them out. Inspiration was only in the essentials of Christianity; the Apostles' treatment of them was their own. During his last years he was an invalid and a cripple, yet he worked on; "while I live I will endeavour to be useful," he said. The inscription on his tomb runs as follows:—"The friend, associate and successor of Priestley and Lindsay, with whom he devoted his life and talents to revise and defend the true religion of Jesus."

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; *and all private information should be accompanied by the name and address of the sender.]*

IMMORTALITY.

SIR,—The review of Dr. Welldon's work by Professor Carpenter suggests one or two thoughts for which I would venture to ask space because of the importance of the subject; but it must be clearly understood that I am not replying to any remarks contained in the article.

There is an implication that the argument for immortality, based on the compensation theory, is not consistent with the highest conceptions of morality. This is a plea that Agnostics are very fond of using, and yet it is one that such a man as the late Rev. F. W. Robertson was quite prepared to combat, nor do I see how any one is to hold rational views of immortality without taking this theory of compensation into account.

But surely there is a higher way of doing so than that of regarding it simply as a question of reward. We can approach it from the objective instead of the subjective side, and ask how does it fit in with our conception of God and His Creation? Now duty may be described as obedience to some higher power, and the voice of duty is for ever calling out for us to obey it. At times obedience may entail great suffering upon a man—nay, may even cause him to lose his life—still he must obey, or he feels he does violence to his own higher nature. Now, as spectators, we have a right to ask for some rational explanation of this phenomenon. Why does God prompt a man to perform an action whereby he suffers loss, or seemingly destroys himself? Is not one life as valuable to the Creator as another—nay, sometimes do we not think that the life lost is immeasurably of more value than the life saved? Our reason, our sense of justice, alike cry out against the theory of annihilation, and yet that is the alternative forced upon us if we do not believe in immortality.

Had the last words of Jesus been, "My God, why hast Thou forsaken me?" what a pessimistic view humanity might have taken of its destiny; but the final exclamation, "Father, into Thy hands I commend my spirit," quiets our apprehensions. We feel that the final vision of the sufferer is one that restores joy and peace to the soul.

We must beware of asking from humanity more than we are willing to ascribe to God. If "Love be selfless, giving all and asking for nothing," surely we should attribute that quality to Deity; but is not worship something that God requires of us? All sense of duty becomes lost towards one who requires nothing in return. And if duty be, on our part, obedience, even though it entails suffering and loss, without any reference to our own good, how can we reconcile such a theory of action with the idea of one whose love requires nothing for itself? No! such conceptions are confusing and unsatisfying; but we can think of God as One who finds His joy in the joy of His Creation, and duty in us to be that line of conduct which, though the way may not be plain to us, shall help on the ultimate happiness of all, our own included.

Immortality is not necessarily a belief in endless bliss which shall be our reward for the sacrifice of a few short years. That is a very puerile notion. It is a belief in a to-morrow in which we shall have a share, and if therein we shall reap what we have previously sown, we shall also find there awaiting us new duties which alike will require a new to-morrow for the realisation of their purpose, so on in infinite progression towards that "far-off Divine event to which the whole creation moves." Intuition and reason alike suggest a final universal harmony, and our self-consciousness tells us that we shall have part therein.

E. CAPLETON.

VEGETARIANISM.

WE have received several letters on this subject, from which we can give only the following extracts. It is a frequent argument used by Vegetarians that because the races next of kin to man in the animal world are fruit eaters, we ought to be the same. In a recent note we suggested that this did not seem to us a necessary conclusion, considering the manifestly different destiny of our progressive race.

In reply, the Rev. Neander Anderton, of Bolton, writes:—

"Who will undertake to prove that man is a carnivore? There are millions of men who never touch animal food, let alone *flesh* food. Among these the Hindus may be cited, and it would be absurd to question either their intelligence or its quality. Our appeal is a moral appeal. *To us* the question is one of right and wrong; and I am sure that the writer of the note, did he feel similarly, would run the risk—as we are prepared to do—of following his, anthropoid relatives, even to the detriment of his intelligence, rather than neglect the authority of such an impulse."

On the general question, Mr. O. A. Shrubsole, of Reading, writes:—"The

necessary corollary to the proposition that 'God is love' is that man should be love also. It becomes, then, an all-important question to us whether we can ever reach moral perfection so long as we prey on other animals. I am not referring, of course, to *feræ naturæ*. The fittest must continue to survive; but the breeding of animals in order to eat them is outside the working of natural law. To quote the President of the Vegetarian Federal Union: 'You cannot love and destroy. If you love an animal, you cherish and care for it.' . . .

"I venture to think that we shall all agree that if it be possible to live without slaughter it is in every way desirable to do so, and not only that, but to do so becomes a moral duty.

"The only question, then, is whether such a way of life be possible or reasonably practicable. The Vegetarians say that it is, and they give the very best proof of it by their own example. They go further, and say that it is physically better for man. Without going into this question, I may remind your readers of a fact which appeared in the *Daily News* of June 29 last.

"It was there stated that in a walking match of seventy miles at Berlin, in which there were twenty-two starters, the first six to reach the goal were Vegetarians. 'Not till an hour after the last Vegetarian arrived did the first meat-eater appear, completely exhausted. He, moreover, was the only one, the others having dropped off after thirty-five miles.' This example is at least sufficient to assure us that a judicious diet from which meat is excluded will not lead to physical deterioration."

THE YOUNG PILGRIM'S PROGRESS.

A little girl had been reading Bunyan's beautiful allegory—that book of all books which, it is said, no one ever properly appreciates and loves who has not read it in childhood—and her mind was so full of Christian's adventures, that she could not get to sleep that night for thinking of them, but lay wide-awake in her little white bed looking at the darkness, and wishing very much that she might follow in his footsteps. To be sure Christian met with many fearful obstacles, and one shuddered as one recalled the fight with Apollyon, and the terror of the Valley of the Shadow of Death; but these difficulties were always successfully overcome through his own resolution and the help of others—as, for instance, when he passed in safety the lions at the gate of the Palace Beautiful. And how happy he must have felt when he had left them behind, and knew that they would never again have the power to hurt him!

The Palace Beautiful—she wished so much to go there! If only anyone would tell her the way, she would start at once; but her nurse had merely laughed when interrogated on the subject, and even her mother shook her head, and said she was afraid it would be as difficult to find as Fairyland. Nevertheless, the little girl was as sure that both Fairyland and the Palace Beautiful existed as older people are convinced that Mont Blanc rises above the Vale of Chamounix, although they may have seen neither; and if you think that such faith in the unseen was infantile and stupid, I, for my part, regard it as most intelligent and enviable.

Sleep at last, however, closed the wistful blue eyes; but although she had been so wakeful on the preceding night, the little girl awoke quite early next morning—soon after sunrise, in fact, and before anyone was stirring in the house. Slipping out of bed, she ran to the window, which had diamond-panes like a cottage-casement, and, throwing it wide open, leaned out to drink in the morning air, her tumbled curls falling round a rosy little face flushed with sleep and perfect health. The house was surrounded by fir-trees, and their scent was delicious; while underneath their boughs and shining with dew in the pale, clear sunlight, waved broad fronds of bracken already tinted by the first touch of autumn. Here and there grew tufts of heather, mingling their amethyst hue with the green of the luxuriant blueberry-bushes, and the bright gold of the September gorse; while over the low fence which divided this wilderness from the garden, hung odorous masses of honeysuckle and maiden's bower white with blossom. All this was very lovely, but the little girl had lived among such scenes since she was born, and, far from being contented with what met her eyes, she longed the more ardently to find the Palace Beautiful of Bunyan's wonderful vision.

To the child all things are possible; and doubtless if our elders had not always been at hand with their "second thoughts" and their precautions, we should have made many remarkable discoveries, and gone through some startling incidents when we were small, and had not yet grown accustomed to the delightful novelty of existence. Here, then, was a golden opportunity for the little girl, for everybody except herself was asleep, and it would be the easiest thing in the world to slip out through the side door, and into the woods. That was what she had long wanted—to go alone, instead of with a nurse who never permitted you to be out of her sight for a moment. Now, perhaps, there might be some chance of finding the Palace Beautiful. At all events, she would try.

The little girl dressed herself in haste, and, snatching up her sun-bonnet, slipped noiselessly downstairs, unfastened the side door, and ran out into the garden; then, passing through a rough gate made of pine stems, from which the bark had peeled in several places, she found herself amid the gorse and bracken, which rose up to her waist. After struggling through this for some time, getting her bare legs badly pricked with thorns, she struck into a narrow footpath strewn with pine-needles and cones, and leading, apparently, up the side of a steep hill. On and on the little girl went, feeling very hopeful and eager, and quite expecting that she would find the palace before nightfall.

After she had gone on for some time, she suddenly became conscious that she was very hungry; but immediately reflecting that Prudence, Piety, and Charity would set a meal before her, as they did before Christian, on her arrival, she smothered a sigh and hurried forward. And now she discovered that she was in a part of the world of which she had not the slightest knowledge. All around the pine-trees were growing fewer, and the ground barer, while a cold wind blew as from some vast open space. Presently, emerging altogether from the shadow of the trees, she found herself on a broad common, crossed by a rough road, which seemed to dip and lose itself in a tangle of bramble and gorse as it wound down into a deep hollow, only to re-appear on the opposite slope like a chalk-line on the hill-side. The little girl looked around. Overhead the sky was beginning to darken. The wind drove the dust in clouds along the road, and a few drops of rain fell upon her face. Which was the way? Must she go along that stony road which seemed to lead into such desolate distance? Oh, if only she could see the towers of the Palace Beautiful shining afar off, how easy it would be to go on! And then she thought of the troubles that beset the Pilgrim, and took heart again. Perhaps this was the Hill of Difficulty which he had to climb! So with trembling she trudged valiantly along.

The morning advanced, and, with it, the sun again resumed his power, scattering the black clouds, and shining undimmed in a pearly sky over the autumn-tinted country. The day grew hot, and the wind dropped. Over the distant hills hung a tender haze, and in the woodlands the silence was unbroken save by an occasional rabbit or squirrel scurrying through the brushwood, or the contented chuck-chuck of some unseen bird. And had the little girl reached her destination? Poor child, the way was so long, and she had had nothing to eat but a few blackberries which she gathered as she went along; and after a time the tears in her eyes blurred everything so that she could not see the path at all. Then she sank down exhausted, crying with fatigue and hunger, till Nature, that tender nurse, hushed her to sleep amid the waving fans of bracken.

* * * * * *

The little girl was found, and brought home; but she never started out on such a quest again. As she grew older, however, she learned many things during her walks through the fields and woods which surrounded her home, until, by-and-by, when she had a child of her own, and the child came to her carrying an old brown book, and asking how he might find his way to the Palace Beautiful, she was able to tell him something which it would have been better if others had told her before she started on that fruitless, but unforgotten, journey.

"The Palace Beautiful, darling, is not far off; it is quite near—in fact, you and I are living in it now."

"We live in Pine Cottage," said the child.

"And Pine Cottage, sonnie, is just a tiny room in the Palace Beautiful."

Then she told him that the Palace Beautiful is really far more wonderful than it seemed even to Christian, for its roofs and walls are made of the blue air which we call the sky, its pillars are the great trees which grow so tall in the forest, its carpet is the green grass and moss, embroidered with buttercups, daisies, speedwell, and all wild-flowers; while its lights are the silver stars, the sun, and the moon. After he had heard all this she took his hand and led him into the garden. There she showed him the gold and purple crocuses just pushing up above the mould in their white wrappings, which would presently drop off and give the blossoms room to expand; she showed him the hawthorns, covered with their dainty, pink-tinted flowers—the snowdrop with its green-veined petals, the hyacinth shaking its fairy bells, the narcissus with

its orange cup. She plucked a young and delicate blade of grass, and laid it in all its cool beauty against her little son's rosy cheek; she drew him under a curtain of creeper-trails newly fledged with palest green leafage, and shook a glistening shower of dew upon his curly head. Then they went together into the woods, and watched the baby-bracken uncurling its downy fronds amid a drift of last year's leaves, gathered a handful of yellow daffodils under the rosy-tipped larches, and stood to listen to the chorus of happy birds which were filling the air with their merry spring songs and twitterings.

Then, as the mother looked at her little one's bright face, stroking his soft hair, and wondering if the young mind had really grasped anything she had tried to teach, the child said:

"But there are no lions, mother?"

"If there are," she said, more gravely than the occasion seemed to demand, "you will not see them, laddie, for they run away from little children."

Laura G. Ackroyd.

THE FIELD AT EVENTIDE.

Looking at the conditions of modern life, there are two great alterations which it seems to me we should try to bring about. The first is to free ourselves, to some extent, from imprisonment among bricks and mortar. Our cities are too large, and we get out of them too seldom. If ever we do get out of them it is like release from prison. I walked the other day along a country road and was struck with the contrast. The hedges were thick with blackberries, the meadows were green and stretched away up the slope of the hills which bounded the valley; cattle, clean and healthy, lay on the grass; large elms and great oaks were dotted about, and there was a sense of free air and ample space, with a feeling of quietness and peace. It is very different to walk through noisy thoroughfares and dirty streets! And now, in the great cities, they are building the houses higher, because ground-rents are high. The sun is almost shut out from the road, the stars are never seen to rise and set, woods and fields and flowers are forgotten, and the people grow up with less knowledge of natural things than is possessed by American Indians and Australian Blacks. Now no dwelling ought to be more than two or three stories high, and every such habitation should have garden ground around it, and be nigh to green fields. If cities must be allowed to grow, and shops must be close together, and offices piled on offices, because there is convenience in the concentration of business—then the city should be *given up* to business alone, and the workers, as well as the masters, should have their homes at a distance. What we should advise and demand, is pleasant suburbs, and rural dwellings, and cheap transit to reach them in the evening.

The second thing I would strive for is, release from the labour of office and shop before the day is too far spent. A shorter day's work, with a residence in the country, and evenings at home—or in one's own garden, or in the neighbouring fields—would enable us to recover health and tone, and the enjoyment of life, before the grinding business of the city had worn us down and made mere machines of us. Two hours earlier liberty each evening would be more beneficial than two weeks or two months after we are jaded and run down. To be able to go out like Isaac and meditate in the field at eventide—and to make that our habit—would be more natural than having resort to the frivolous amusements of the town. That story of Isaac, no doubt, sets before us a state of things pastoral and primitive, which could not in all respects be reproduced for us, yet it may serve to remind us that there is too much artificiality in our modern life, and we have got too far away from Nature. It is a mistake to get so immersed in business as to forget the object of our labour. It is a slavery to allow custom and routine to drive us round and round. It is suicidal to toil early and late until our nerves are shattered and we are demented. It is a pity not to have an hour or two for meditation at eventide, and not to spend it sometimes in the field or by the stream, or in our own little garden. A garden, small or large, ought to be every family's possession. A small one may suffice if the view is open and the eye can range over a wide landscape; for the beauty and grandeur that we may freely see, we can quietly enjoy. If only the hedges are low and the view is open to the horizon or to the hills, we can call it ours, and thank the Creator who gives us so much to enjoy. G. St. Clair.

THE CHILDREN'S COLUMN.

"Consider the Lilies."

We all of us know some Lilies: the sweet and stately White Lily, which from old time has shared with the Rose the empire over the flowers—in story: the Orange Lily, which, as I heard in Ireland twenty years ago, could, *then*, never be seen in a Roman Catholic garden, so closely was its name and colour bound up with the sad story of Protestant supremacy. We have all seen Water-lilies, White and Yellow, which are not truly lilies at all, as far removed, in botanical order, from Lilies—as, say, a Cabbage Rose from a Cauliflower! We know "Lent Lilies," too, which are Narcissi or Daffodils, and, therefore, pretty near neighbours of the true Lily. We all know and love the Lily of the Valley, which belongs to the same Natural Order as the true Lilies.

Perhaps we have all wished to know exactly which the Lily was that Jesus pointed to when he compared glory made by man with beauty wrought of God. The Christian world has doubtless desired to know this ever since his day. No certainty has yet been, nor probably can ever be, attained. This we may take for granted, because many different plants have been named as probable by those who ought to know. Now when the doctors agree, they often make great mistakes; but when they differ, all is "confusion worse confounded." Yet a plain man would think it not so very hard to reach a fair degree of likelihood, by means of observation. Native plants do not, even in long centuries, change their habits or their *habitat*. We may be sure (cultivation apart!) that the same flowers will bloom on the same spots, at their due seasons, now, as when Jesus trod the meadows and hillsides. If, therefore, any person with good eyes and a little plant knowledge were to walk by the shores of the Lake of Gennesaret, or over the fields about Nazareth, in the April of any year, and observe what flower stands forth, in form, colour, and abundance, among the many that will then enamel the meads, he would most likely answer the question to his own satisfaction. Perhaps the better answer is, however, that Jesus meant no special plant. He who made the Parables, using not a few illustrations from plant nature—touching on conditions of soil, light and heavy crops, hurtful weeds, mighty growth from "smallest of all seeds"—might well say, "Consider every plant: turn your eyes everywhere and see how the toilers working at God's hand in Nature bring forth everywhere beauty surpassing the glory of man." Solomon, we are told, studied and spoke of plant-life "from the Cedar that is in Lebanon even unto the Hyssop that springeth out of the wall." A soul so alive, awake, sensitive to all good and beauty as was the human soul of Jesus, may well have gathered in and laid up knowledge of Nature as wide as Solomon's, to use it not to confirm the Despot's peevish proverb that all is Vanity, but to second the saying of the Creation-poem, "He saw that it was good." Now, I shall end with a little fact that seems to offer another Candidate to the list of Lilies.

Staying with some of my family at Florence—Easter, 1895—we were all struck by the appearance, in great quantities, of a gorgeous crimson Tulip. It appeared at the street-corners, in the flower-shops, as decoration on the boarding-house table. We found that it was wild, and on questioning further were told that though very abundant around a few cities, it is not an Italian native plant, but is believed to have been brought from Palestine during the Crusades. For the two centuries that the so-called Holy Wars lasted, the vast land-armies that streamed out of Europe, never to return, were waited on, or served, by fleets of ships from Venice, Genoa, Pisa, which conveyed arms, provisions, and other stores. When they had unloaded their cargoes, they took back, as their most profitable ballast, soil of the Holy Land—"Holy Earth" which could be sold on the markets of Europe. We shall not smile when we hear that this soil, brought from the land where Jesus had trodden, was used to make holy the floor of the chapel—especially of a cemetery. To be put-by in this soil was held to be a holy burial. This noble Tulip, called the Sun's eye (*oculus Solis*), which is of very large and vigorous growth—three feet from bulb to bloom—is supposed to have been brought with the soil from Syria to Italy, and there to have grown and flourished ever since. I acknowledge that the thought grew up in me, "Could this have been our Lord's own Lily?" There is nothing unlikely in this notion. When all is said, the heart of Jesus' words is in the *Consider*. Lilies—that is, natural beauties—are around us past counting, and in infinite variety. Will we love the Lord our God, with our minds, "by using our highest powers to see, and know, and understand all we can of God's Book of Nature"? "There is no speech nor language"—yet an instant, an unfailing, answer comes so soon as we apply our own powers to question her.

William H. Herford.

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LONDON, OCTOBER 8, 1898.

THE FELLOWSHIP OF CHURCHES.

The meeting of the Provincial Assembly of London and the South-Eastern Counties, of which we publish a report in our present issue, was lacking neither in interest nor inspiration. The gathering together of so many friends, coming some of them from lonely posts of duty, is always pleasant and full of encouragement. The Assembly is still young, being as yet only nine years old, although Tuesday's meeting was called the tenth annual meeting, but its members have already experienced the happy stimulus of such union and devotion to a common purpose. The actual meeting face to face, the cordial greetings, the sense of being together in force—these are no barren pleasures, but actually deepen the sense of fellowship and leave memories which may serve in times of solitude and discouragement to put fresh vigour and a happier confidence into patient workers' hearts. Lancashire and Cheshire have long been familiar with this great privilege of their Provincial Assembly, and we trust that the pleasure and benefit of such an annual gathering will be more and more fully realised in London and the South in coming years.

The happiest moments of the recent meeting were in the fresh morning hour, when members and friends were gathered in the old Dover chapel, so thoroughly renovated, for religious service. The music of the hymns spoke truly of the best spirit of the gathering; there was the offering of earnest devotion in many hearts, and then followed Mr. Freckelton's sermon, which was the utterance of the day. It must not be judged by the abstract we give in another column, but we are glad to know that it is the intention of the Assembly that the sermon shall be published. Those who heard it will long cherish the memory of its clear demonstration of fearless faith and its quickening appeal; and while the preacher's tone and manner cannot be printed, the words will yet carry a message, which we commend to the earnest attention of all our readers. "What will you give up next?" ask timorous onlookers of the vanguard of the Liberal Faith. "We will give up *everything* to God," is the reply of the religious man, who trusts in the freedom of the Spirit, "and we will have only what He gives. Religious faith is not a matter of preference or choice, it is life with God. We do not choose, we obey, and simply follow as truth and duty demand. In these God speaks and possesses the soul. Is He not sufficient, who is the Infinite and Eternal Goodness, to quiet all our fears and give us the unspeakable peace?" Such is the echo Mr. Freckelton's sermon has left with us, and we are thankful for his words.

The business meeting was disappointing in so far as the Assembly failed to deal effectually with the Advisory Committee question. It was agreed, it is true, by a majority of 57 votes to 26, that it is desirable to appoint such a Committee; but the hour was already late, and there were mutterings of a prolonged debate, so that, finally, it was agreed that the matter must stand over, and the crucial discussion on the by-laws suggested for the guidance of the Committee, to which we referred last week, was adjourned, and is to take place at a special meeting of the Assembly, to be called in London at some future date. That meeting we shall await with some anxiety, for it appears to us that the Assembly is on its trial; but surely it ought to be possible to deal with this vexed question with dignity and wisdom, in accordance with the fundamental principle of our Free Churches, and so as to make it clear, once for all, what are the conditions of our union.

But, apart from this special point, which concerns a useful function which in our view a Committee of the Assembly can best perform for the Churches of the Province and which otherwise must continue to be performed in less regular and satisfactory ways, there is much to be hoped from the growing strength of the Assembly. To be loyal to such a union, to be heartily devoted to its work, will not only be an encouragement to scattered churches, it will be a training in the right spirit of Church fellowship. We need a deeper sense of the value of the Church, as a home of the Spirit, as the gathering into a true brotherhood of those who are pledged to one service, and that the highest. When that conviction has more fully possessed our people there will be a keener sense of the duty of personal service and the consecration of time and gifts to the common cause. And as with each separate church, so with the union of kindred churches which form the Provincial Assembly. By these means, in the strength which union in one spirit gives, we are called of God to be faithful workers for His kingdom.

THE BEST WORDS OF THE CHURCH CONGRESS.

Last week's Church Congress may not have "settled" anything, but it amply fulfilled its purpose as a meeting-place for the representatives of different schools of Anglican thought and feeling, and as an occasion for expressing through chosen speakers the opinions and sentiments of Churchmen in general. It did more. Notwithstanding the very marked Anglicanism of many who were present, and who were not without speakers to represent them on the platform; and in spite of the heated discussions which have been going on during recent months between extremists—Ritualist and Protestant—there was a good deal said, and most admirably said, which has an interest far beyond the borders of the Establishment as a separate Church. A national Church ought, indeed, to speak to the heart of the nation, and to consider those problems which beset our people as a whole. It is to the credit of many of the speakers that, whatever might be the facts as to the scope of the ecclesiastical organisation called "the Church of England," they spoke as men conscious of a duty towards all their countrymen. Certainly all Christians, and earnest men, too, who hesitate to claim the title, may find great and noble thoughts in the record of the Congress; and of these utterances we append a goodly selection that might be indefinitely extended. It is not our intention, in this place, to enter upon any criticism of the utterances which we quote, still less to enlarge upon the grave differences of tendency observable at the Congress. It is enough to express, briefly, but decidedly, the conviction that the Bishop of Ripon, while he was wise, as were other speakers, to minimise as far as possible the divergence of tendencies in the Church, was not so happy as he seemed in his parable of the wheels and the axle. Admitting that the Church of England represents a "compromise," he held that it was a "compromise" such as the axle makes between the wheels, regulating their motion and bringing them into a serviceable relation to the car. That is all very well; but when one wheel rolls full speed towards sacerdotalism, and the other exactly towards the reverse, a grave mechanical difficulty arises. Doubtless, and happily, the net result of a good deal done on both sides is identical. Morality is strengthened, society sweetened; whether the agency is a Catholic priest

or a Protestant minister would seem not to matter. And yet there is a difference which is not merely logical between the men who claim priestly prerogatives, and those who act only as evangelists. The tone adopted by the former is, and necessarily is, one of depreciation of all other forms of Christian teaching and culture. They are the Christians, they are the true Church; all others are—to use the Gospel phrase—"thieves and robbers," who climb, or seek to climb, into the fold by another way. Such claims, such notions, are a fatally disturbing element in the body ecclesiastic. We say nothing here of the dangers of materialism in religion, though they are manifold and most serious. But it is impossible for any thinking man to suppose that a conception of Christianity so vitally different from that of liberalism in any form can be alive and active, and yet be adequately treated by kindly words and suasions to "moderation." Sacerdotalism means fighting, now and always, as long as men feel the impulse to spiritual liberty.

It is, however, gratifying to turn from the polemical aspect of the position to the contemplation of some of the considerations and appeals advanced by leading speakers at the Congress, and to recognise in them aspirations which are, or should be, the common property of all religious people in the country. If here and there a note is heard to remind us that there is variety in theology and politics, there is sufficient, it will be seen, to draw us again into the unity that includes all lovers of righteousness and truth. As has been said, the selections might have been multiplied, but we trust our readers will find no little interest and stimulus in those which we now reproduce:—

BISHOP BOYD CARPENTER (RIPON)—"THE RELIGION OF CHRIST."

The needs of the age, the social questions, the commercial questions, the international questions are felt by many to have their only solution in a better understanding of Christ and His message. The religion of the future tends more and more to become the religion of Christ. The youth and manhood of the Christian centuries had their fierce and useful controversies. It is the autumn-tide of Christendom. Old age, chastened by sorrow and taught by experience, has often found its peace in a simpler creed. "The older I grew," wrote Richard Baxter, "the smaller stress I laid on those controversies and animosities (though still my intellect abhorreth confusion) as finding greater uncertainties in them than I at first discovered, and finding less usefulness where there is the greatest certainty. The Creed, the Lord's Prayer, and the Ten Commandments are now to me as my daily meat and drink. . . . So I had rather hear of them than any of the school niceties." And this I observe also with Richard Hooker, and with many other men. Again, another and honoured name of our time endorses this thought. "I have found," said F. D. Maurice, "in this way the preciousness of the simple creeds of antiquity, the inward witness which a gospel of facts possesses, and which a gospel of notions must always want." If thus Christian men have, as years advanced, turned to a simpler faith, may it not be the same with Christendom? May not the pathetic saying of Jowett come true, "It is the old age of the world only that has at length understood its childhood"? May not the Christian Church in going back to the fountain of faith not only find fresh strength for her work, but realise also what unexplored depths there yet are in the simple teaching of Christ, and what healing virtue still goes forth from His Person? May it not yet be, must it not be that in Him alone, in our drawing nearer to Him, the possibilities of reunion will be attained? Are not Dean Stanley's words for ever true?—

"We need not fear to trust Him. The danger hitherto has been not that we venerate Him too much, or that we can think of Him too much. The error of Christendom has far more usually been that it has not thought of Him half enough, that it has put aside the mind of Christ and taken in place thereof the mind of Augustine, Aquinas, Calvin, great in their way, but not the mind of Him of Whom we read in Matthew, Mark, Luke, and John."

Of one thing I am sure. As humanity begins to understand itself and to realise that fellowship which belongs to it in the revelation of the one Eternal Father and of the all-redeeming Christ, it will be satisfied with no Church whose powers are narrower than the world. The future of the world does not belong to sectarianism, and so the dream of Catholicity will be fulfilled. Of another thing I am certain. As increasing light falls upon great problems, and men begin to realise how much of Judaistic, pagan, and scholastic thought is mingled with popular Christianity; how many accretions due to human weakness and race prejudice have been incorporated in our conceptions, they will distrust any Church which for every new epoch has added new dogma to faith, and with every new dogma has gone further from the simplicity of Christ. The future of the world does not belong to Latinism, and so the vision of Protestantism will be fulfilled. But of a third thing I am convinced even more surely. The religion of the future will neither be Protestant nor Catholic, but simply Christian. The dogmas which have separated communion from communion will fall off as autumn leaves before the fresh winds of God. Many views which in the very providence of God have played their part in clearing the thoughts of men will pass into forgetfulness. Men will not grieve to see the old things go, for a larger faith will be theirs; they will not think God's world will fall apart because we tear up parchment more or less. The Church of God will renew its strength. It will be content with a simpler symbol because it will have learned Christ. It will not need any longer Trent, or Westminster, or Lambeth, or the Vatican to lead it. It will be satisfied with simpler thoughts and a purer faith. It will be satisfied to realise that there is one Lord, one faith, one baptism, one God and Father of all.

BISHOP MOORHOUSE (MANCHESTER)—"THE BIBLE AND THE INCARNATE SON."

But, urge some, even if you deny the existence of an infallible Church, you must surely let us take refuge from effort and responsibility in the authority of an infallible Book. So long as men held the theory of verbal dictation it might have been possible to entertain such a hope. But how can any reasonable person find rest in it to-day? No doubt ignorant enthusiasts are still to be found who raise the old cry—all or nothing—the equal authority of every word and letter, or no inspiration at all—infallibility in every sentence, or no revelation from God. But these men are merely belated survivals, to whom none but the very ignorant listen. The progress of sound and reverent criticism has convinced every thinking man that there is a human element in the Bible, that many portions of the Old Testament were neither written by the authors whose names they bear, nor at all times to which they have been traditionally assigned—above all, that revelation has been progressive, and that the religious teaching which was useful and necessary in the earlier ages of the Jewish Church is no longer adapted to the larger thoughts and deeper needs of the Church of Christ. Intellectual rest is not to be gained by denying conclusions which are clearly established, or by requiring the intellect to ignore what it knows. The only secure foundation for rest is truth—truth to be sought at all hazards, and to be held at all costs. But where, then, it may be asked, is religious truth to be found? The only satisfying answer to that question is to be heard, I believe, in the seemingly audacious declaration of our Lord: "I am the Way, and the Truth, and the Life." The only complete and full-robed declaration of the nature of God and His relation to man, of the nature of man's soul, and his relations to his brother man, is to be found, not in the speculations of philosophers, not in the law of Moses, not in the visions of the prophets, but in the words, the life, and the character of the Incarnate Son of God.

BISHOP WELLDON (CALCUTTA)—"THE EMPIRE AND THE CHURCH."

History itself suggests the remark that the unique greatness of the British Empire dates from the Reformation. The founders of the Empire were the heroes of the Reformed Faith. It was when Englishmen learnt to fear God, and Him alone, and to believe in the direct responsibility of individual souls to Him, that they caught the spirit which made empire possible and permanent. The Reformation may, or may not, have been a movement of religious truth; it was undoubtedly for England a movement of imperial energy; and whoever disparages the Reformation, whether he be a good theologian or not—I do not now consider that question—is beyond all doubt a bad patriot.

But if it is written in the book of fate that this our country shall play a unique part in the destiny of the nations, what is it that she shall aspire to give to the world? In other words, what is the secret of her greatness? Wherein lies the beneficence of her power?

The British Empire rests upon force. I do not need to say of war, as Wordsworth says, that—

"God's most dreaded instrument
In working out a pure intent
Is man, arrayed for mutual slaughter."
But it is indisputable that in the providential order of events, results which could not be otherwise achieved are achieved by war; and the British Empire has been in large measure created and sustained by force of arms.

The Empire rests also upon law. Wherever the flag of England flies law is supreme, and often, and never more than in India to-day, native races are led to acquiesce, with more or less patience, in the suzerainty of our race, because under it they gain the legal safety and stability which no one of them could expect from any other.

But there is something more that is essential to empire—something that Rome came to lack, and France, it seems, is coming to lack—something that makes force to be chivalrous, and law to be equitable and humane, something that is as the salt of the imperial spirit, and that is character; it is the innate nobility and dignity of men whose lives are inspired by the love of God for the service of humanity.

This is the province of religion; this is the office of the Church.

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The State, then, has ever need—great need—of the Church. The lonely edifice that lifts its tapering spire towards heaven wherever a community of Christian men exists, is the home of a thousand hallowed associations. Nor can the Church of England rest until her ministries of good are richly offered to every English soul throughout the world of men.

What will be the ultimate relation of that Church to other Christian bodies at home or abroad it is not now the season to discuss. But I seem, though dimly, to discern that as the English-speaking race pervades the earth—that race which is historically free, expansive, and Protestant—and as the Church of the nation gathers more and more to her bosom whatever religious faith or energy the race exhibits, she will not need to go down on her knees, as some men would bid her, before the Pope of the Roman Church or any other spiritual or religious authority; it is rather she to whom they will address themselves upon conditions at least no higher than equality.

Only, the ministers and members of the Church are charged with the solemn responsibility of recommending her by their influence and example to the sympathy and admiration of mankind.

BISHOP PERCIVAL (HEREFORD)—"THE NEW 'POLITICAL CATECHISM.'"

In the brief space allotted me, I must be content to plead that we have in a great deal of our politics hardly advanced beyond the point at which it is still necessary to reiterate that clear word of Mr. Gladstone's, a word which no man dares to deny in the abstract, because it expresses a rudimentary truth, although so many men neglect or ignore it in daily practice—"That which is morally wrong cannot be politically right." The statesman who, taking this word as the motto of his political career, so as to impress it on the public conscience and make it the practical test of things allowable in political life, thus emancipating our home and foreign and colonial politics from that spirit of practical cynicism which is so prevalent in public affairs, and so detrimental to the true greatness and honour of the nation, that man deserves a very high place among the benefactors of his country.

One of our greatest public needs is a more sensitive conscience, or, rather, let us say a more enlightened and robust conscience. The moral currency of our modern life and opinion is far too commonly a debased currency. We are far too apt to live contentedly, nay, in a spirit of self-satisfaction, with a conventional or tame conscience. We are moved by high impulses and emotions; we are susceptible to the truth of Christian teaching and the beauty of Christian ideals; and yet in practice we leave whole dark continents of life and conduct as spheres of influence for selfishness and cynicism. These remain as a Mission-field for the Church to occupy.

And her mission is, in the exercise of her prophetic office, to create a far more truly Christian conscience in political affairs, remembering that one of the greatest of all misfortunes that can befall a State is the debasing of the moral currency of national or imperial government or policy, as it is an ominous symptom if any influential class of the people love to have it so.

How, then, are we to bring home to men in all walks of public life the true message of the Church? My time is nearly exhausted, and I can only answer such a question by suggesting that every Christian citizen should be faithfully instructed in what I venture to call the Christian man's political catechism, which would necessarily contain such questions as these:—

Is it not morally wrong to make selfish interest our guide in public affairs when it involves the sacrifice of honour or right principle?

Is it not morally wrong to prop up and perpetuate a cruel and odious despotism for political ends, or out of jealousy lest another should profit by its fall?

Is it not morally wrong to retain as a friend within the pale of civilised governments a ruler whose acts, known and read of all men, and universally detested, are a disgrace to humanity?

Is it not morally wrong to possess ourselves of any country and to take no sufficient safeguards for the humane treatment, for the civilising and the uplifting of its inhabitants, who are presumably its owners by right of immemorial possession?

Is it not morally wrong to fail to protect those inhabitants from immoral traders, from forced labour, or practical slavery to selfish and unscrupulous adventurers?

Is it not morally wrong to honour and promote those who, by betrayal of public trust, have helped to debase the moral currency of public life, and to bring discredit on the national honour?

The other questions of such a catechism—and there are many which need to be asked—I must leave unread.

To all of them you may answer with one voice at Church Congress, "undoubtedly such things are morally wrong, when viewed in the light of Christian teaching." Well then, Christian friends, should we not be prepared to add the other half of Mr. Gladstone's great word, and say, therefore they cannot be politically right, and we, as Englishmen, will keep all our political action untainted and unstained by them?

In proportion as we do this there is good hope for the enduring greatness and beneficence of our rule in every land we possess.

LITERATURE.

RECENT BOOKS ON THE RELIGION OF ISRAEL.

The third series of American lectures on the History of Religions is contributed by Professor Cheyne, who spent last autumn in the United States. His subject is "Jewish Religious Life after the Exile" (G. P. Putnam's Sons, New York, and London). The volume contains six lectures, and takes up the story at the beginning of the movement which led to the re-building of the Temple. The first lecture deals with the period between the preaching of Haggai and Zechariah, and the arrival of Nehemiah. In the second the foundation of Judaism by Ezra is described. This leads to a delineation of Jewish religious ideals and the hindrances to their perfect development. Two lectures are then devoted to the Jewish Wisdom, and a concluding discourse exhibits Judaism in its power of attracting foreigners and its relations to the foreign religions which influenced it.

This bare list of contents shows how varied is the field which the author traverses, though some features, like the rise of the Apocalyptic literature, are ignored. The six lectures are all too few to tell the story of five centuries—the period from Zerubbabel to Herod—with whom the story closes. The reader must have the requisite historical background always present to his mind; he must realise the succession of influences to which Israel was exposed, and the vicissitudes of its political fortunes. The author has prefixed a note on the dates of the literature which he surveys; the reader might have desired also a similar conspectus of the chief events on which the condition of Judea depended. But when once this initial difficulty is overcome, he will find no guide more stimulating than Professor Cheyne. Fresh points of view are perpetually suggested. New combinations of familiar materials are skilfully contrived to throw light into obscure places, and the period which was once supposed to be almost destitute of literary witness is now illumined with a rich diversity of products. The prophecies which are now assigned to the Persian, and even to the Greek periods, the books of Proverbs, Job, and Ecclesiastes, above all the great devotional collection of the Psalms, are all used with singular penetration and insight to delineate the manifold religious tendencies which this age, so important for the future history of theistic faith, successively displayed.

In working out his subject Professor Cheyne has really attempted two distinct tasks — on the one hand to kindle the interest of the general public in the history of the mother-religion of Christianity; and on the other, to set before students of the post-exilic period a general view of the results to which the best criticism is leading. This double aim pervades the book and lends it unusual interest. But it is not without its drawbacks, for the author is constantly unable

to present any complete justification for his frequent divergences from his fellow-labourers. Especially is this the case in the numerous corrections of the Biblical text which are again and again set forth upon the page, without the possibility of critical explanation. Many of these affect the Psalms, and for them a vindication may be expected in the new version of the Psalter, which these lectures promise, founded upon a critical reconstruction of the text. This tendency is not without its perils, though at the same time it gives extraordinary freshness to Professor Cheyne's work. A single instance may be noted. In Ezekiel xxviii. 3, the prophet writes concerning the Prince of Tyre: "Forsooth, thou art wiser than Daniel; there is no secret that can be hidden from thee." The passage has been frequently employed to show that Daniel must have been an ancient type of wisdom long before he became the hero of the book which now bears his name, and this is confirmed by another passage—xiv. 14—where he is associated with Noah and Job. But our author argues that the expression "wiser than Daniel" is most improbable in this connection and in Ezekiel's period. On the other hand, he is convinced that Ezekiel must have known of Enoch as an explorer of secrets, and he accordingly proposes (with Halévy), page 155, to substitute the name Enoch for Daniel in xxviii. 3. This is, to his mind, so certain that he can afterwards write, page 158, "Ezekiel, as we have seen, mentions Enoch in one place as the privileged possessor of human wisdom." The reader who remembers that he must distinguish between conjectures and facts will find these suggestions full of excitement and attraction; but he must often be on his guard against the alluring authority of his teacher, and hold his results rather as tentative than as ascertained.

The truth is that Professor Cheyne's mind is so singularly open to new impressions, he is so fertile in fresh ideas, so eager in the pursuit of truth, that he cannot long rest satisfied with his own conclusions. The present volume accordingly exhibits several modifications of even his maturest judgments. To the student these successive changes can never lack interest; though to the general reader they are apt to be somewhat bewildering. For instance, in his latest treatment of Isaiah, he adopted the view that the cycle of poems on the Servant of Yahweh was incorporated in the great prophecy of the restoration by the second Isaiah himself, though not originally from his pen. Now, a new hypothesis is boldly offered. The Servant of Yahweh is identified with the band of religious teachers out of whom was formed the "congregation" in the days of Ezra. This view is exposed to a critical difficulty which three years ago Professor Cheyne declared himself unable to overcome. The phenomena of the incorporation of the Servant-poems into the general collection of the prophecies then seemed to him to point clearly to the prophet of the exile as the incorporator. Why they no longer do so now we are not told. And the hints which are supplied us for identifying the Servant with the religious teachers of Ezra's age, do not seem conclusive. Why must the description of the Servant's teaching-activity imply "a persuasive exposition of the main principles of the Law?"* The conjecture may be correct, but there seems little in the prophecies to support it, nor do we know anything which would make the commemoration of the martyr prophet in Isaiah liii. especially suitable to the time of Ezra. Another significant instance of revision of older views will be found in the abandonment of a prominent thesis in Professor Cheyne's Bampton Lectures concerning the doctrine of immortality in the Psalter. His re-construction of the Hebrew text has led him to an interpretation no longer consistent with this great hope, though he still recognises its presence in prophecies of the Persian age.

No other English writer save Mr. Montefiore has attempted to compress within so small a space the results of so much learning and thought. That Professor Cheyne's emphasis should fall on different elements in the picture which he draws was only to be expected. We are made to feel less of the overpowering awe and noble joy excited by the Law, but much more of the varied currents of belief and feeling which played upon the mind of Israel. The author's keen eye for analogies elsewhere, his happy historical parallels, and his remarkable power of sympathising with many moods of faith and doubt, give to his sketches a vividness and brilliance which make his figures stand out in strong reality against an obscure or uncertain background. His view of the movements in the age of Ezra and Nehemiah, his re-construction of the ancient story of Job, his ascription of Ecclesiastes (with Graetz) to the reign of Herod the Great, may none of them be actually correct, but they are fine specimens of that imaginative re-construction of the past which is the highest aim of the historian. The numerous references in the notes to the forthcoming "Encyclopædia Biblica," in the preparation of which the author has taken so large a share, show that he is amply prepared with technical support for his present views. We trust that nothing may hinder the speedy publication of this important work.

The fourth instalment of the Polychrome Bible is "Leviticus," † by Professor Driver, assisted by the Rev. H. A. White, whose recent death at Marburg has been deeply felt by his friends in Oxford. Leviticus is not an exciting or even an edifying book to the general reader. Christendom is indebted to it, indeed, for its "royal law": but it may be doubted whether many of the faithful would think of looking for Christ's second commandment in Lev. xix. 18. Nevertheless, it is full of interest to the student of Israel's religion; and this interest is immensely enhanced when it is read with instructed eyes. It forms a part of the great legal collection known as the Priestly Code; but it is soon recognised as itself composite, made up, that is, out of smaller collections on subjects connected with sacrifice, the causes of ceremonial uncleanness, and the like. These collections embody materials of very different dates, as the Editors readily admit. With characteristic reserve, however, they do not think the polychromatic method suitable for indicating more than three groups of material. The main part of the book is assigned to the compiler of the Priestly Law (published under Ezra in 444 B.C.), in which occasional sections of a later character have been embodied. Besides these, a third group is recognised in the "Holiness Legislation," xvii.–xxvi., inserted in the Priestly Code after its compilation, though before its promulgation by Ezra. The noble ethical spirit of this ancient code as shown, for example, in the social legislation in Lev. xix., is in harmony with its central command—"Thou shalt love thy neighbour as thyself." The mode in which advanced institutions could be based on those of simpler type is admirably illustrated by the treatment of chap. xxv., which is one of the most successful pieces of editorial analysis. Illustrations for such a book are not easy to devise. Luther was said to have made various visits to a butcher's, by way of understanding the anatomy of sacrifice, before he began to translate Leviticus, and with a similar aim a page of coloured representations is inserted to enable the reader to locate the fat about the kidneys, or the four stomachs of an ox. More interesting are the figures of Assyrian and Palmyrene altars. The notes are brief, but in important cases, such as the great ceremony of atonement, Lev. xvi., they are full of useful suggestion, no essential point being overlooked. Occasional parallels are offered which bring Levitical ideas into line with those of other nations. These are used sparingly; and this caution gives all the more emphasis to their occurrence. It is to be regretted that Dr. Driver's fine scholarship and disciplined judgment will have no further exercise in the Polychrome Bible.

The energetic publishing company in Chicago, known by the name of "The Open Court," has added to Dr. Cornill's sketches of the prophets of the Old Testament an excellent *History of the People of Israel* by the same distinguished author.* It is an admirable survey, in 300 pp., of the romantic story from the early days of the wandering Hebrew immigrants to the fall of Jerusalem under the Romans. There is, perhaps, some disproportion in the treatment of particular periods, for which, in fact, Professor Cornill himself apologises. He is relating the fortunes of the people, not the growth of its ideas; he is concerned with their political destiny, their place among other nations, and he resolutely keeps out of sight all that does not contribute to this main theme. Those who look on Israel as important only for its religion will regard this book nearly as they would *Hamlet* without the Prince of Denmark; they will feel at first as if they were witnessing the dissection of a body from which the soul had fled. But by degrees the story will acquire an interest of its own. It is true that it is rather a series of episodes than a history. Not even Professor Cornill's skill can make a brilliant narrative when no materials have survived. Yet the reader who seriously follows his accomplished guide will have gained a view of the principal sequences of events controlled by a calm and sober criticism. Not much, perhaps, is gained by the insistance on Abraham's personality when the rest of the patriarchal group are

* The English reader must not be misled by the translation of the word "judgment" (R.V. xlii. 1, 4) by "the law." It cannot be intended to identify the missionary teaching of the Servant with Ezra's priestly code.

† London: Messrs. James Clarke and Co. 1898. Price 6s. net.

* London Agents: Kegan Paul, Trench, Trübner and Co. 1898. Price 7s. 6d.

treated as eponymous tribal heroes, and the narratives of Genesis are admitted to belong to the early prophetic age of Israel's religion. The account of the migrations, however, is skilfully conceived, and the subsequent narrative of the conquest and settlement in Canaan makes full allowance for the large necessary margin of conjecture. It is impossible, in a few lines, to do more than commend the book generally to our readers. It might be desirable in another edition to add a good chronological table, and some account of the sources for different periods, which would explain the alternations of sparseness and detail in the narrative. We have not seen the German, but the English needs some revision. Such phrases as "the legend has Jacob also settle in the southern part of the land" (p. 37); "this right of citizenship even paid something" (p. 171), meaning (as the context shows) "was worth something"; "estimates vary a matter of seven years" (p. 230), are distinctly clumsy. The transliteration is sometimes awkward: it is hardly correct to say that Hebrew calls the ocean *jam*; *Dscholan* betrays that it was "made in Germany"; "Phillip" (p. 173) may be a printer's error. These are small defects in a book which should undoubtedly be useful to others beside the "lay readers" named on its title-page.

J. Estlin Carpenter.

General Baptist Assembly.—Of the meetings of this venerable Assembly, held on Wednesday and Thursday last, we hope to have a report next week.

To Correspondents. — Letters, &c. received from the following:—J. B.; J. R. C.; E. D.; T. H. G.; A. H.; E. R. H.; F. A. H.; J. P. H.; J. F. K.; W. L.; R. M.; R. J. O.; A. P.; R. B. H. P.; C. S.; F. W. S.; W. S.; A. D. T.; C.B.U.; A.W.; A. W. W.

The London School of Ethics and Social Philosophy, which was founded last year with the object of supplying students in London with some of the teaching which the philosophic faculty of a teaching University might be expected to provide, has arranged courses of lectures for the coming autumn term on "The Psychology of Social Progress," "Elements of Ethics," and "Some General Principles of Politics" by Mrs. Bernard Bosanquet, Mr. G. E. Moore, and Mr. G. R. Benson, respectively. The lectures will be given at the Passmore Edwards Settlement, Tavistock-place, W.C., by kind permission of the Council and Warden. The president of the school is Mr. Bernard Bosanquet, LL.D., and the vice-presidents are the Master of Balliol, Sir Frederick Pollock, Bart., Professor Henry Sidgwick, and Mr. Leslie Stephen. The term begins October 11.

Epps's Cocoa.—Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—"James Epps and Co., Ltd., Homœopathic Chemists, London."

OUR PROGRAMME—A MINISTER'S LETTER TO HIS PEOPLE.

The days are rapidly drawing in, the nights are lengthening, and the wind-swept country no longer invites to evening rambles. The fire begins again to glow on the hearth, and the chimney-corner is the altar around which families assemble at the close of day. Home, and the larger home in the church and school, offer us the warmth of human fellowship to counteract the chill and frost of Nature outside. Winter has its own beauties as every season has for him who has eyes to see, and it decks the world, at times, with a grace and glory which no other season can rival. But there is no warmth in the winter skies, and the light soon fades from their cold face, and we are left through the long evenings like bereaved children to comfort one another for our exclusion from Nature, our old nurse and mother. Winter is, therefore, the season for home comforts and indoor recreations and employments. And so, with the warning of winter's approach, our Calendar becomes crowded once more with the many notices of social activities and intellectual pursuits with which we fill the drear winter days and its long cold nights. In planning our winter activities I have tried to bear in mind the claims of both church and home These are not rival but complementary relations. Each works to the same end—the perfecting of character. Therefore, some nights—all too few, I fear—are left free and sacred to the home life, and my most earnest prayer for my people is that they may have the supreme joy of unbroken family affection and communion through these winter evenings; for to build up true homes—centres of love and refuges from evil and care—that is the first and chief step in both nation building and character building. On the remaining evenings of the week I am invoking your love and loyalty on behalf of the larger home—the church. In the church we further cultivate amongst the members of its larger family the same principles of goodwill, forbearance, and mutual helpfulness which we learn in our domestic circles, and we correct any lurking danger of narrowness which besets a rigidly exclusive and isolated family life. Therefore the church and the home must work together for the common end. Care has been taken so that we may, as far as possible, meet all tastes and serve all needs, and it only remains for us all to heartily work together so that all our activities—religious, philanthropic, intellectual and recreative, may prove co-operant towards our special duty at Brook-street, which is to build up a church that shall be marked by strength and beauty in its service, by freedom and reverence in its thought, and by sympathy and earnestness in its work.

There is only room here to set out our programme simply and without elaboration of details. And first as to our primary aim, Worship. Under the skilful direction of Mr. Davidson, everything possible will be done to make the services as beautiful and impressive as high-class music can help them to become. In my sermons I am going to deal, on Sunday mornings, with the fact of our history, freedom, mission and belief, while in the evenings I shall hold myself uncommitted to any special line of teaching in order that I may be free to deal with matters of current interest as they arise. One evening in each month I am setting aside for a monthly popular service. Questions of social and national righteousness and the larger humanitarian interests of the world will, as far as possible, be treated of on those evenings by myself and others. In October Mr. S. Williams, a native of Trinidad, will speak on "England's Duty to Native Races," and in November Felix Volkhovsky will speak on the struggle for civil and religious liberty which is now going on in Russia. A monthly week evening meeting for religious fellowship will also be held, in the conduct of which I hope to unite the services of many members of the congregation together with my own.

Mental culture is a religious obligation in a Free Church. Provision will be made for this through the operations of the Literary and Musical Union. On the consecutive Monday evenings before Christmas a course of lectures will be delivered in the Church on "Men and Movements of the Nineteenth Century." The usual meetings of the society will be held fortnightly, on Wednesday evenings; and on the alternate Wednesdays Mr. J. M. Kelley and Mr. H. Guthrie will conduct a class in Economics.

The social and recreative requirements will be fully supplied. The Recreation Committee have arranged social evenings for Saturdays October 8 and 22; November 5 and 19; and December 3. They are also arranging for a course of lantern lectures on "Winter Reminiscences of Summer Travels," to be given on Monday evenings after Christmas. Concerts, parties, &c., will also be arranged from time to time; those already fixed including the opening social evening of the Literary Society on the 5th inst., a grand recital of the "Christmas Carol," by Mr. J. Harwood, on December 19, and the Parents' Party on October 26.

The children will not be forgotten. Lantern evenings will be arranged by the Recreation Committee, both for the children of our own school and for those of the Cinderella Club. A children's soirée will also be arranged by the same Committee, and the Sunday-school teachers will see that they have a good time, as usual, at Christmas.

Last, but not least, a special call is made upon the ladies of the congregation. Under the Church Committee's scheme for the re-adjustment of the congregational finances, their hearty co-operation is invited in the formation of a Church Aid Society. The Committee hope that their invitation will be widely accepted, and that the ladies will be prepared to announce a Christmas sale and entertainment as the result of their efforts.

The above forms a good programme of work. Much more might, no doubt, be attempted; much more will, I hope, some day be done. Meanwhile, let us take up and make the best of the above. As our Warden reminded us, from now to Christmas is our best opportunity for work. Let us give ourselves so heartily to it as to acquire sufficient momentum to carry us over the Christmas vacation, and to ensure an equally good term after Christmas.

Of the congregational meeting I have little room to speak. It was well attended and satisfactory in its results. The cheerful statement of the Treasurer should encourage all to persevere in their generous help of the Church Funds, now that

the end of our many and long years of recurring annual deficits is in sight. Especially should every member who can do so, enrol himself or herself as a subscriber to the Choir Fund and the Fellowship Fund. With a very little additional help from each member, the funds may be made to balance at the end of the year, and the weary tradition of nearly twenty years of deficits be ended once and, let us hope, for all. This is a prospect which should make us all to thrill with new joy and hope. Now is the accepted time; now is our opportunity. Unity and enthusiasm now will bring again the best days of our beautiful church.

Charles Peach.

Upper Brook-street, Manchester.

NEWS FROM THE CHURCHES.

[*Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning*]

Bedfield.—Harvest services were held on Sept. 25, Mr. Sangster (organ) and Mr. Fenner (violin) assisting. Last Sunday Mr. E. A. Carlier (London) was present, and gave an address describing the work of John Pounds.

Billingshurst.—Anniversary meetings were held in the General Baptist Chapel on Monday week. After tea in the schoolroom a service was held, conducted by the Rev. A. J. Marchant, of Deptford. At the conclusion of the service a meeting was held, the Rev. J. J. Marten in the chair, who referred to the loss sustained by the congregation in the death of the Rev. T. Timmins. Miss Tagart, President of the Postal Mission, also addressed the meeting.

Capelybryn.—At the harvest thanksgiving service on Tuesday the Rev. Lewis Williams preached, the Rev. J. Davies also taking part. The collection was for the B. and F.U.A. and was above the average.

Cardiff.—Services in connection with the Induction of the Rev. J. Tyssul Davis, B.A., as minister of West Grove Church, commenced on Sunday, Oct. 2, when, in the morning, the Rev. S. A. Steinthal, of Withington, gave the charge to minister and congregation, in a sermon whose message carried that weight and influence which the preacher's long experience in the ministry could not but invest it with. In the afternoon a Welsh service was held, the sermon being preached by the Rev. Dr. Griffiths, of Pontypridd, and in the evening the Rev. J. Tyssul Davis, B.A., preached to a crowded congregation, the subject of his discourse being "The Ideal Church." Mr. Davis touched the keynote of his mission when he said that he came among them, as their minister, in the real meaning of the word—namely, as one to serve; that whilst he hoped to guide them and help them in theological matters, he would pledge himself in all things to serve the best interests of the Church; continuing, he said that in our Church the test of membership was not the acceptance of a theological creed, but love as exemplified in the home life, our motto being, in things essential, unity; in things doubtful, liberty; in all things, charity. The proceedings were continued on Monday. In the afternoon a religious service was held, the devotional part being conducted by the Rev. Walter Lloyd, of Gloucester, and the sermon being by the Rev. Professor Carpenter, M.A., of Oxford. In the course of a deeply interesting and thoughtful address, suggested by the question of the text "What is truth"? the preacher drew a very beautiful picture of the conception, the life, and the teachings of Jesus, according to orthodox theology, and after paying a tribute to the loveliness and grandeur of the picture, most dramatically asked "Is it true"? the answer given to that question constituting the main difference between other bodies of professing Christians and ourselves. After the service tea was served in the schoolroom, and in the evening a public meeting was held, at which there was a good attendance. Mr. T. Yates, the chairman of the Church Committee, presided, and extended a hearty welcome to the new minister, on behalf of the Committee and also in the name of the teachers and officers of the Sunday-school. Mr. G. Carslake Thompson offered a few words of welcome on behalf of the congregation. Rev. Professor Carpenter spoke of the unity underlying all religious denominations, and expressed the opinion that Unitarians should be in the forefront of those who would lay the foundations of universal Christianity. Rev. S. A. Steinthal hoped the congregation would take to heart the wish of their minister expressed the previous evening, that they should be bound together by such a holy tie as that represented by the perfect family life. With reference to the great gulf that had been mentioned in one of the letters from a Nonconformist minister, the speaker said that for himself he could acknowledge no such bar, and that he should never forget the feeling of reverence and awe he experienced when witnessing the celebration of High Mass at Rome several years ago, by the late Pope Pius IX. Further speeches of welcome were then made by Rev. Dr. Griffiths, of Pontypridd (on behalf of the South-East Wales Unitarian Society), the Rev. J. Hathren Davies (on behalf of the South Wales Unitarian Society), and the Rev. Walter Lloyd, of Gloucester, on behalf of English Unitarians. Rev. J. Austin Jenkins, B.A., formerly a Congregational minister of the town, and now Registrar of University College, Cardiff, then addressed the meeting, and said that although not a Unitarian, he did not feel himself at all out of place at that meeting; he was never ashamed to be in the company of good men and women. With regard to the great barrier that had already been referred to, he did not acknowledge that any such existed, for wherever he found people who believed in God and loved the Lord Jesus, and tried to follow his example, he, for one, should be always ready to hold out the right hand of fellowship. He welcomed their new minister with all the more pleasure as he discovered in him a fellow-student at the University College, Aberystwyth. Mr. Jenkins's address was received with much enthusiasm. After words of welcome from the Rev. Jeffery Worthington, B.A., of Taunton, on behalf of the Western Union, the Rev. J. Tyssul Davis responded. He thanked all the speakers most warmly for the kind words which they had spoken, and referred to the pleasure it was to have his old friend and counsellor Professor Carpenter there that day to offer him such encouragement in his new work. He was also delighted to have the presence of his friend and fellow-student Mr. Austin Jenkins. He pledged himself to do his utmost to further the cause of Unitarianism in Cardiff, and he urged the congregation to be open and frank with him, as he intended to be with them, then there could be nothing but mutual respect and confidence. He concluded by again expressing his thanks for all the kindness shown him that day. The speeches were interspersed with musical solos, &c., contributed by members of the congregation. On the motion of Mr. W. Legassick, a hearty vote of thanks was accorded to all the ministers and friends who had helped to make the Induction services such a great success, and the meeting closed with the singing of a hymn and the pronouncing of the Benediction by the new minister.

Chester.—At the harvest services last Sunday sermons were preached by the Rev. H. D. Roberts, and collections made for the infirmary and chapel expenses.

Chowbent.—Mr. Charles M. Wright, son of the Rev. J. J. Wright, having passed Responsions at Oxford, is going up to Lincoln College, with a view to a subsequent theological course at Manchester College, in preparation for the ministry.

Clifton (Appointment).—The Rev. J. Warschauer, M.A., of Exeter and Manchester Colleges, Oxford, Hibbert Scholar, has received and accepted a unanimous invitation to become the minister of Oakfield-road Church, and will enter upon his duties on his return from Jena in January next.

Crediton.—At the harvest services on Sunday Rev. E. H. Bollard preached.

Cullompton.—Sunday-school anniversary and harvest thanksgiving services were held last Sunday, the preacher being Mrs. Broadrick, of Bridgwater.

Devonport.—The harvest festival services were held at Christ Church on Sunday, Sept. 25, the services being conducted by the Rev. J. S. Mathers, M.A., of Plymouth, in the morning, and in the evening by our own minister, the Rev. J. Tyssul Davis, B.A., for the last time prior to leaving to take up his new work at Cardiff. In a few touching words before the sermon Mr. Davis took his last farewell of the congregation, and the shadow of this parting cast a gloom over the day's services. In the evening a congregation of about 300 completely filled the church.

Heaton Moor.—At the harvest services on Sunday the Rev. George Evans, M.A., preached. Solos were sung by Miss Fielding and Miss Bertha Guthrie. Some of the fruit and flowers were sent afterwards to the Ancoats Hospital.

Heywood.—On Saturday, September 24, a dedication service was held in the Britain-hill Chapel, at the unveiling of the beautiful stained glass window, given by Mr. and Mrs. David Healey. The window is from designs by the late Sir E. Burne-Jones, and is executed by Messrs. Morris and Co. The groundwork is a specially designed foliated ornament with a scroll above each figure upon which is written the name of the virtue represented by the figure beneath it; while the tracery spaces are filled with seraphs and Grisaille ornament. The upper set of figures represents Truth, Liberty, and Religion (Faith, Love, and Generosity). The lower figures in five lights illustrate the theme: "Do justly, love mercy, and walk humbly with thy God." Accordingly, there are at one extremity Humility, in the centre Justice, and on one side of it the figure of Mercy. On the other side is Charity represented by Dorcas—a tribute to the memory of good women who have worked and are working in our midst. The remaining figure, armour-clad, is Fortitude—the pioneer. It is "a memorial of those who fought the good fight and founded the church." Mr. Healey, in presenting the window, referred to the splendid loyalty shown by the congregation in the erection of that church and their new schools. The window was given in memory of Mrs. Firth, the mother of Mrs. Healey, and one of the devoted band of workers connected with the church. The Rev. H. Enfield Dowson then gave an address, tracing the religious movement of this country from the simplicity of the early Puritan days to the present time. Puritanism, he said, was the protest of souls on fire with personal religion against soul-destroying formalism. That spirit lived in the founders of Dissent, from whom they were descended. It was the very life of their religion. But now they had learnt also to rejoice in the new love of beauty, which made itself felt in their places of worship and their services. The plain conventicles of their forefathers with their high-backed pews and whitewashed walls had given place to the Gothic buildings with arch and column and moulded roof and painted window. It was often said of some of their chapels that they were not like chapels, they were like churches. Why should they be different? Why should not as beautiful a house of God be the religious home of Dissenters as of Churchmen? And why should not as beautiful services, rich in sacred music, and in the sweet tones of organ and choir, bear aloft the souls of Unitarians as of Trinitarians? Worship was not only a quickening of devotion, but it was a sign of it. The house of prayer was its sacred shrine. It contained its altar, and on that altar nothing must be laid but the very best and richest gifts. In concluding, the preacher said he prayed God that their chapel might ever receive, as that day in that beautiful window with its fine symbolism, the richest offerings of their members. And as the sun shone upon them on Sunday mornings through the window's glory of colour and of art, let it ever speak to them of the truth that they sought in perfect liberty and of the religion that held them in its embrace—of the religion which had its spirit rooted in faith, love, and courage, and which was based upon humility, justice, and mercy. This was the religion which produced the charity and generosity which had been the life and soul of the men and women who founded and built up that church, and to whom the window was the memorial of loving hearts and hands.

Horsham.—At the harvest services on Sunday week, when the Rev. J. J. Marten preached, the collections were for the Sunday-school and amounted to over £4.

Kidderminster.—Harvest thanksgiving services were held in the New Meeting House on Sunday, Sept. 25. The preacher was the Rev. E. D. Priestley Evans. At the evening service, which was crowded, the choir rendered Dr. Garrett's *Harvest Cantata*. On the following Thursday evening these services were continued, A. R. Gaul's cantata, entitled *Ruth*, being rendered by the choir. The collections, which were in aid of the church funds, included donations amounting to £15 10s.

Kings Lynn.—At the harvest services on Sunday, when the Rev. G. Lansdowne preached, the music was assisted by a string band. On the following evening a social and musical meeting was held in the schoolroom.

London: Forest Gate.—On Sunday the Rev. H. Woods Perris commenced his ministry, preaching in the morning about "The World's Significant Voices" (1 Cor. xiv. 6), and in the evening expanding the Apostolic counsel (1 Thess. v. 28), "Quench not the spirit; despise not prophesyings; prove all things." The keynote of Mr. Perris's discourses was the variety of the spiritual life tending towards an agreement in essentials, and the cultivation of a wide sympathy in all religious matters. He deprecated intolerance in its more seductive forms, masking its Pharisaic conceit of a little knowledge under a display of outspokenness and zeal for a revised syllabus of doctrines. The spirit,

making all things new, pours contempt upon monopolies; heresy and orthodoxy are interchangeable terms in our modern speech—to claim anything like sufficiency or finality for even the most guarded and refined concepts of the Infinite and Eternal was a presumption that entailed failure. Again, we had no right to judge noble teachers and adherents of other communions, or to drive pioneers of the liberal faith back into their denominational entrenchments by harsh challenges. Besides, we had our own neglected duties to account for, and could ill afford to pose as the ordained censors of the Christian world. Great prophets had arisen on the side of freedom and progress; the Spirit had honoured every branch of the Church in turn. Only as we co-ordinated their ethical and spiritual demands could we help mankind to a satisfactory faith; only as we were willing either to live or die for the cause of God and truth in its broadest and deepest requirement could we hope to bear a part in the shaping of that great temple of humanity which should symbolise the perfected service of the future.

Maidstone.—At the harvest services the Rev. J. B. Barnhill preached, and in the evening there was a special programme of sacred music.

Mansford-street Church and Mission.—The annual harvest services of this church were held on Sunday, the 2nd inst. In the afternoon the children's service was conducted by the Rev. V. D. Davis, B.A., and the evening service was conducted by the Rev. Brooke Herford, D.D. At the latter service there was a large congregation. The church was prettily decorated for the occasion. On Monday, the 3rd inst., the inaugural party of the winter session was held, when a goodly number of members and friends were present. The meeting was mainly social, but in the course of the evening the chair was taken by Mr. Stanton W. Preston, and short addresses were given by the Rev. J. E Stronge, Mr. E. B. Squire and the Rev. W. G. Cadman, interspersed with music and songs. The programme of the winter's work shows that the church is a centre of many activities.

Nantwich.—At the harvest thanksgiving services on Sunday the Rev. J. M. Mills was the preacher. The collections were for chapel expenses.

Newark.—At the harvest thanksgiving last Sunday the Rev. E. R. Hodges preached, and the anthem "O Lord, how manifold" was sung.

Newbury.—At the evening service of Sunday, Sept. 25, the Rev. Jas. M. Connell preached a farewell sermon on resigning the position of minister of the Presbyterian Chapel to take up his new work in Crosshill, a suburb of Glasgow. Preaching on the text: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ, and him crucified," he concluded an able sermon by saying:—"The text is St. Paul's account of the aim and spirit of his eighteen months' ministry at Corinth. For a somewhat longer period, though still a brief one, I have been your minister. I came here with the deepest desire to be helpful to you in every way, both as a church and as individuals. If I have accomplished, even in the least perfect manner, anything of the good I had wished and prayed to do, if I have succeeded in deepening your faith in God and in helping you to a life of more earnest service, my ministry has not been in vain. I thank you for the sympathy you have given me and for the loyalty with which you have stood by me during these two years. It requires no little moral courage and involves, in some cases, no little personal sacrifice to be faithful to the cause which this church represents. I trust that you and many others of like spirit will gather round my successor, and that the church in which I began my ministry and in whose welfare I shall ever be greatly interested will become more and more a centre of highest thought and holiest living in this town and neighbourhood." On Sunday last the chapel was very prettily decorated for the harvest thanksgiving services, which were conducted by the Rev. W. Agar, of Leicester.

Nottage.—At the harvest thanksgiving service on Monday evening, conducted by the Rev. W. J. Phillips, the Rev. D. Evans, of Wick, preached, and short addresses were also given by the Revs. J. T. Lewis and D. Evans, of the local English and Welsh Congregational Churches. Mr. T. James offered the closing prayer.

Scarborough.—During the season Mr. Owen Williams, organist of St. Martin's Church, kindly gave a recital on the new organ. The recently-renovated church was seen to special advantage with the harvest decorations of last Sunday.

South Shields.—At the harvest services on Sunday the preacher was Mr. Thomas Paxton, of Gateshead, who in the afternoon also addressed the children of the Sunday-school.

Stannington.—The Rev. Iden Payne was the preacher at the harvest services on Sunday. On the following evening a service of song, *Tim's Sacrifice*, was rendered.

Swansea.—The services on Sunday were conducted by Mr. Promotho loll Sen, who in the evening gave his lecture on the Brahmo Somaj.

Tunbridge Wells.—A well-attended congregational meeting was held on Sunday, Sept. 25, when the committee and officers for the ensuing year were elected. It was also decided by a large majority that the name be changed to the "Tunbridge Wells Free Church."

West Bromwich.—On Monday evening, Sept. 26, a welcome was given to the Rev. F. A. Homer, as minister of the Lodge Road Church. After tea in the schoolroom a meeting was held in the church, presided over by Mr. G. H. Kenrick. After the Chairman's opening address, the Rev. J. Estlin Carpenter gave an impressive charge to the new minister, speaking from the words:—"I am come that men may have life, and that they may have it more abundantly." At the conclusion of the charge, the Rev. Joseph Wood addressed the congregation, and Mr. J. J. Bowater welcomed Mr. and Mrs. Homer on behalf of the congregatfon. The Revs. L. P. Jacks and A. A. Charlesworth, on behalf of neighbouring ministers and the Midland Christian Union, the Rev. J. Harrison, formerly minister of the congregation, and Mr. J. E. Purslow also joined in the welcome. The Rev. F. A. Homer then thanked Professor Carpenter for his words, and acknowledged the welcome he and his wife had received.

OUR CALENDAR.

SUNDAY, October 9.

☞ **It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.**

Bermondsey, Fort-road, Upper Grange-road, 11 A.M., Rev. Harold Rylett, and 7 P.M., Rev. Stopford A. Brooke, M.A., LL.D.

Blackfriars Mission and Stamford-street Chapel, 11 A.M. and 7 P.M., Rev. F. Allen.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. T. W. Freckelton.

Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. Page Hopps.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. Marchant.

Ealing, Prince's Hall, 7 P.M., Rev. W. Copeland Bowie, M.L.S.B.

Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. Frank K. Freeston. Harvest Festival. Children's Service, 3.15 P.M.

Essex Hall, Essex-street, Strand, Welsh Service, 6.30 P.M.

Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. H. Woods Perris.

Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M.

Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. Brooke Herford.

Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. Spears.

Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. Dawes Hicks, M.A., Ph.D.

Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. A. Farquharson. Morning, "The Communion of Saints." Evening, "Where is God?"

Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. Stronge.

Lewisham, Unitarian Christian Church, High-street, 11 A.M. and 7 P.M., Rev. W. C. Pope.

Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. H. Rawlings, M.A. Morning, "The Idea of Development."

Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. Cadman.

Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. Carter.

Plumstead Unitarian Church, Plumstead Common-road, 11 A.M. and 6.30 P.M., Rev. L. Jenkins Jones.

Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. Farrington.

Stepney-Green, College Chapel, 11 A.M. and 7 P.M., Mr. L. Tavener.

Stoke Newington, The Green, 11.15 A.M., Rev. W. Wooding, B.A.

Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. Tarrant, B.A.

Wood Green, Unity Hall, 11 A.M. and 7 P.M.

PROVINCIAL.

Bath, Trim-street Chapel, 11 A.M. and 6.30 P.M. Rev. F. W. Stanley.

Bedford, Library (side room), 6.30 P.M., Rev. Rowland Hill.

Birmingham, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. Jacks, M.A.

Blackpool, Bank-street, North Shore 10.45 A.M. and 6.30 P.M., Rev. W. Binns.

Blackpool, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.

Bootle, Free Church, Stanley-road, 11 A.M., Rev. D. Davis, and 6.30 P.M., Rev. H. W. Hawkes.

Bournemouth, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. Coe.

Brighton, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. Hood.

Buxton, Hartington-road Church, 11 A.M. and 7 P.M., Rev. George Street.

Canterbury, Blackfriars, 11 A.M., J. Remington Wilson, M.A.

Deal and Walmer, Free Christian Church, High-st., 11 A.M. and 6.30 P.M., Rev. Melson Godfrey.

Dover, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. Burrows.

Eastbourne, Lismore-road, Terminus-road, 11 A.M. and 6.30 P.M., Mr. W. H. Howe.

Guildford, Ward-street Church, 11 A.M. and 6.30 P.M.

Horsham, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. Marten.

Leeds, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. C. Hargrove, M.A.

Liverpool, Hope-street Church, 11 A.M. and 6.30 P.M.

Liverpool, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. Jupp.

Liverpool, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. Klein. Evening, "Early Mankind and the Deluge."

Manchester, Sale, 11 A.M. and 6.30 P.M., Rev. James Forrest, M.A.

Manchester, Strangeways, 10.30 A.M. and 6.30 P.M.

Margate, Forester's Hall (Side Entrance), Union-crescent, 11 A.M., Rev. W. Birks.

Oxford, Manchester College, 11.30 A.M., Rev. Dr. Drummond.

Portsmouth, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. Thomas Bond.

Portsmouth, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. Cosens Prior.

Ramsgate, Assembly Rooms, High-street, 6.30 P.M., Rev. W. Birks.

Reading, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. Voysey, B.A.

Scarborough, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. Thomas, B.A.

Southport, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. J. Collins Odgers, B.A.

Torquay, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. Priestley Prime.

Tunbridge Wells, Mechanics' Institute, Dudley-road, 11 A.M. and 6.30 P.M.

York, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. J. A. Fallows, M.A.

Cape Town, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. Balmforth.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY. — Oct. 9th, at 11.15, Dr. JOSIAH OLDFIELD, "The Sequence of Life."

ETHICAL RELIGION SOCIETY, STEINWAY HALL, PORTMAN-SQUARE, S.W.—October 9th, at 11.15, Dr. WASHINGTON SULLIVAN, "Bismark's Secret History and Political Morality."

MARRIAGES.

Henderson—Shennan—At 4, Greenlaw-terrace, Paisley, on Oct. 4th, 1898, by the Rev. Alex. Webster, of Aberdeen, assisted by the Rev. David Macrae, the Rev. Alex. C. Henderson, M.A., B.D., Minister of the Free Christian Church, Paisley (formerly of Melbourne), to Emma Shennan, second daughter of Wm. Garden, Esq., of Aberdeen, and widow of Wm. Shennan, Esq., of Dailly, Ayrshire.

Correspondents are requested to note that, to be sure of insertion the same week, news must reach the Office by the first post on Thursday at latest, and the earlier in the week the better.

The Sunday School Association.

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The Helper for 1898. A Handbook for Parents and Teachers. Edited by Marian Pritchard. Price 2s. 6d. net. Postage 4d.

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The arrangements for the OPENING of the SESSION 1898-99 are as follows:—

Tuesday, October 18th.

12 noon.—Explanation by Mr. Darbishire in the Library of the stained-glass window given by him.

3 p.m.—Unveiling of the Statue of Dr. Martineau in the Library.

8 p.m.—Opening Address by Professor Carpenter.

As the accommodation in the Library is very limited, Trustees and Subscribers desiring to be present at the Unveiling Ceremony are requested to send in applications for tickets **immediately** to Mr. Marshall, 38, Barton Arcade, Manchester, if they have not already done so.

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MISS LOUISA DREWRY will resume her HOME and other CLASSES, Lectures, Readings, and Lessons in English Language and Literature, and receive new members for the Fourth Session of the Home Students' Literary Reading Society early in October.—143, King Henry's-road, London, N.W.

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BRITISH & FOREIGN UNITARIAN ASSOCIATION.

The FIRST MEETING of the COUNCIL for 1898–99 will be held at ESSEX HALL, ESSEX STREET, STRAND, LONDON, on TUESDAY, October 25th, 1898. The Chair will be taken by the President, the Rev. Brooke Herford, D.D., at Four o'clock.

Any NOTICE of MOTION should reach me not later than Saturday, October 15th.

W. COPELAND BOWIE, Secretary.

THE HARVEST FESTIVAL

will be held at

Unity Church, Upper-st., Islington,

On SUNDAY, OCTOBER 9th.

Morning at 11. Evening at 7.

At both Services a Selection of Appropriate Music will be rendered by an Augmented Choir, and the Sermons will be Preached by the Rev. G. Dawes Hicks, M.A., Ph.D.

BIRKENHEAD UNITARIAN CHURCH, CHARING CROSS.

The Rev. STOPFORD A. BROOKE, M.A., LL.D., will preach in the above Church on SUNDAY MORNING, October 16th, at 11 A.M.

Evening Service at 6.30 P.M., conducted by the Rev. JAS. CROSSLEY.

Collections at both Services in aid of the British and Foreign Unitarian Association.

WAVERLEY-ROAD CHURCH, SMALL HEATH, BIRMINGHAM.

A BAZAAR will be held on WEDNESDAY, NOV. 30th and on the three following days in the MASONIC HALL, New-Street, BIRMINGHAM, in aid of the CHURCH BUILDING and FURNISHING FUND. The Committee are anxious to raise a sum of £500, and earnestly solicit contributions in money or goods, which will be thankfully received by any of the undersigned:—Miss Nettlefold, Hallfield, Edgbaston, Birmingham; Mrs. H. New, 27, Wheeleys-road, Edgbaston, Birmingham; Mrs. Arch. Kenrick, 4, Carpenter-road, Edgbaston, Birmingham; Mrs. Edward Townley, Ferndale, Prospect-road, Moseley, Birmingham; Mrs. Geo. Titterton, The Uplands, Greenhill-road, Moseley, Birmingham; Rev. H. Harold Johnson, B.A. (Minister), 143, Waverley-road, Small Heath, Birmingham; J. H. Forrester (President), 51, Charlotte-road, Edgbaston, Birmingham; W. H. Kempson, 33, Barrow's-road, Sparkbrook, Birmingham; A. Langford, 21, Wilton-road, Sparkhill, Birmingham; W. H. Nightingale, 7, Lloyd-street, Small Heath, Birmingham; Mrs. Hodgetts, 193, Cattell-road, Small Heath, Birmingham; or to the Honorary Secretary of Bazaar, James P. P. Duffield, 29, Bowyer-road, Saltley, Birmingham.

OCTAGON CHAPEL, NORWICH.

A BAZAAR will be held on behalf of the OCTAGON CHURCH EXTENSION FUND on THURSDAY, FRIDAY, and SATURDAY, Nov. 3, 4, and 5, in the BLACKFRIARS HALL, NORWICH. Mrs. Humphry Ward has kindly consented to open it with an address at 2.30 P.M., on Thursday, Lady O'Hagan at 12.30 P.M. on Friday, and the Rev. P. H. Wicksteed, M.A., at 12.30 P.M. on Saturday.

The kindly help of friends at a distance is earnestly solicited for the various stalls and all articles sent will be most gratefully received and acknowledged by the following:—Mrs. F. A. Mottram, Bank House, Norwich, W. N. Ladell, 59, Grove-road, Lakenham, Norwich (Secretaries of the Church Extension Scheme); Miss Clark, Surrey House School, Surrey-street, Norwich; Mrs. W. Finch, 114, Unthank's-road, Norwich; Mrs. R. W. Ladell, Little Orford-street, Norwich; Miss A. Reeve, 38, Duke-street, Norwich; Mrs. Blazeby, 23, Earlham-road, Norwich; Mrs. John Corder, London-street, Norwich; Miss Mace, Surrey House School, Surrey Street, Norwich; Mrs. Prime, 19, Beatrice-road, Thorpe, Norwich; Mrs. Chas. Stevens, 4, Mill Hill-road, Norwich; also by the Rev. E. and Mrs. Daplyn, 70, Mill Hill-road, Norwich.

A full list of contributors to the above fund, so kindly started by Sir Edwin Lawrence, will duly appear.

JUST PUBLISHED.

Selections from "The Rationalistic à Kempis," by Joseph Blanco White, with a Brief Memoir of the Author by James Harwood, B.A. Fcap. 8vo. 112 pp., 1s. net, by post 1s. 2d.

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THE NEW WORLD.

Vol. 7. No. 27. SEPTEMBER, 1898.

Contents:—William Ewart Gladstone, by Richard A. Armstrong; Evolution and Theology, by Otto Pfleiderer; Oliver Cromwell, by W. Kirkus; Social and Individual Evolution, by Henry Jones; The Christianity of Ignatius of Antioch, by A. C. McGiffert; The Pauline Supernaturalism, by Orello Cone; Social and Ethical Interpretations in Mental Development, by John Dewey; Witchcraft in Ancient India, by M. Winternitz; Current Delusions concerning Miracles, by John H. Denison; Book Reviews, &c.

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Essex Hall Year Book for 1899.

It is urgently requested that the forms for information for the above which have been sent out may be returned not later than OCTOBER 14th, 1898, to the Editor of the "Essex Hall Year Book," Essex-street, Strand, London, W.C.

PULPIT SUPPLY.—The Rev. W. STODDART, B.A., is at LIBERTY to tak SUNDAY DUTY. - Address, 30, West Bank, Stamford Hill, London, N.

LADY desires RE-ENGAGEMENT; COMPANION, Amanuensis; good reader in English, German, or French; musical; has lived abroad several years. Good references; resident or otherwise.—N. D., Rutland House, 20, Breakspears-road, St. John's, S.E.

Printed by Woodfall & Kinder, 70 to 76, Long Acre, W.C. and Published for the Proprietors by E. Kennedy. at the Office, 3, Essex-street, Strand, London, W.C. City Agent, John Heywood, 29 and 30, Shoe-lane, E.C. Manchester (Wholesale), John Heywood, Deansgate.—Saturday, October 8, 1898.